



The Improvement Era

▪ August 1963

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Exploring the Universe

By Dr. Franklin S. Harris Jr.

LEARNING AND SENSES

Students at the University of Miami, Florida, have been used in experiments to see whether human learning is affected by the students being deprived of stimulation of their senses. The students were divided into two groups, one a control, while the other group had its individuals isolated in cubicles, which were lightproof and partially soundproof. In addition opaque goggles were worn, cotton gloves, and cardboard tubes were put on the arms to minimize touch stimulation. It was found that there was no difference in word-learning ability of the two groups even though the one had been in the cubicles for forty-eight hours and was tested during that period at various times.

DEEP HOLES

The total depth drilled in oil wells is estimated at over one million miles, and more than 40,000 wells are drilled every year.



UTAH'S WATER

Dr. L. A. Stoddart has estimated that only about one-third of the presently irrigated land has adequate water today in the state of Utah, thus indicating that there is much more arable land than there are water resources to irrigate the land.



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Official organ of the Priesthood Quorums, Mutual Improvement Associations, Ward Teachers, Music Committee, Department of Education, and other agencies of The Church of Jesus Christ of Latter-day Saints.

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COVER NOTE:

As August heat bids one to a mountain retreat, photographer Lucien Boun takes Era readers to the Big Sky Country, capturing the majesty of the Grand Tetons as viewed across Jackson Lake near the south entrance to Yellowstone National Park.

Cover Lithographed in full color by Deseret News Press

BOOKS FOR YOUNG AND OLD

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The Church Moves On

MAY 1963

18 Appointment of the Priesthood Missionary Committee of the Church was announced with the approval of the First Presidency: President Joseph Fielding Smith of the Council of the Twelve serves as committee chairman; Elders Lenard D. Robison, Lorin L. Richards, Stanley C. Kimball, Sr., Berkeley L. Bunker, Joseph T. Edmunds, Sr., Frank H. Brown, William H. Bennett, Clifford O. Gledhill, D. Arthur Haycock, Theodore C. Jacobsen, Henry A. Smith, Gerald G. Smith, John M. Homer, Howard J. Marsh, C. LaMont Richards, Leslie T. Norton, J. Leonard Love, Wilford H. Payne, Raymond J. Pace, Myles W. Romney, Glen L. Rudd, Douglas H. Driggs, Warren E. Pugh, T. Bowring Woodbury, A. Walter Stevenson, Max A. Bryan, Reuel E. Christensen, Samuel A. Hendricks, and Albert V. Stirling.

It was announced that Mrs. Iris R. Creer of Provo, Utah, had been appointed to the general board of the Young Women's Mutual Improvement Association.

Cincinnati Region of the church welfare program was organized. Stakes in this region will be Cincinnati, Columbus (both Ohio), and Fort Wayne (Indiana).

21 President David O. McKay dedicated the parts of the Salt Lake Temple that have recently been remodeled.

23 Members of the Salt Lake Tabernacle Choir enplaned for California. This evening they thrilled an estimated seventeen thousand persons at Hollywood Bowl with their music.

24 The Salt Lake Tabernacle Choir sang to a capacity, appreciative audience in the San Francisco War Memorial Opera House. Elder Harold B. Lee of the Council of the Twelve was honored with the award of the Silver Buffalo by the National Council, Boy Scouts of America, as a part of its fifty-third annual meeting in New York City. Eight other men, including General Douglas MacArthur, who have rendered distinguished service to boyhood were so honored at the same time.

25 President Joseph Fielding Smith of the Council of the Twelve laid the cornerstone of the Oakland (California) Temple. The special services in the hills of East Oakland included the singing of the Salt Lake Tabernacle Choir.

26 President David O. McKay presided at a Solemn Assembly held in the Manti (Utah) Temple for priesthood leadership of the twenty-six stakes comprising the temple district. Solemn Assemblies date from Old Testament times and today, as then, they are a spiritual feast and a period of instruction.

JUNE 1963

2 St. Louis Region organized by the Church welfare program. The region will include St. Louis, Illinois, and Indianapolis stakes.
(Continued on page 689)

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From the very first selection, *The Old Rugged Cross*, sung by Claude Rhea to the twenty-eighth, *Holy, Holy, Holy* by the powerful Moody Chorale, you'll find enrichment in every minute. Who wouldn't be thrilled by the Lutheran Hour Choir's voices blending on *A Mighty Fortress Is Our God*... by Frank Boggs singing *Amazing Grace* and *What A Friend We Have in Jesus*... by the beautiful harmony of the Serenaders Quartet on *Rock of Ages*?

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Claude Rhea
2. How Great Thou Art
Bill Mann
3. What A Friend We Have in Jesus
Frank Boggs
4. In The Garden
Ralph Carmichael and his Orchestra
5. Amazing Grace
Frank Boggs
6. Rock Of Ages
Serenaders Quartet
7. Sweet Hour Of Prayer
Paul Mickelson Orchestra
8. Abide With Me
Dick Anthony Chorists
9. Beyond The Sunset
Bill Pearce & Dick Anthony (vocal duet)
10. Whispering Hope
Charles Magnuson & Lew Charles (piano & organ)
11. Just A Closer Walk
Dick Anthony Chorists
12. A Mighty Fortress
Lutheran Hour Choir
13. Nearer My God To Thee
Bill McVey
14. God Will Take Care Of You
Flo Price
15. Have Thine Own Way Lord
Haven of Rest Quartet
16. Just As I Am
Billy Graham Crusade A Cappella Choir
17. Onward Christian Soldiers
Paul Mickelson Orchestra
18. Jesus, Savior Pilot Me
Haven of Rest Quartet
19. My Faith Looks Up To Thee
Bill Mann
20. Blessed Assurance
Claude Rhea
21. Ivory Palaces
Moody Chorale
22. I Need Thee Every Hour
Abilene Christian College A Cappella Choir
23. Lead, Kindly Light
Dick Anthony Chorists
24. The Love Of God
Frank Boggs
25. Near The Cross
Jerry Barnes with the Kurt Kaiser Singers
26. Jesus, Lover Of My Soul
Bill Mann
27. Faith Of Our Fathers
Frank Boggs
28. Holy, Holy, Holy
Moody Chorale

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Letters and Reports



NEW HIGH

Eight young men recently received their Eagle award in ceremonies in Cannon (Salt Lake City) Stake. It was the highest number ever awarded at one time. Pictured are: (l-r) seated, Louie Short,

Wayne Maloney, Bill Newport, and Fred White; standing, Fred H. Richter, Dave Capson, Garry Richter, Jerry Garner, Mike White, Scoutmaster Fred Mellen, and Bishop Peter Loshier.

The boys are all from Troop 12, Cannon Ward.

JUST DESSERT

Every month I look forward to the arrival of the Era in our home, because if I don't read it before my father gets home I have to unwillingly relinquish it to him.

I like your idea of putting the Era of Youth at the back because it seems more like topping for a wonderful dessert. (No dinner, just dessert.) It was an extra special dessert this past month, as I am very interested in South America. I don't believe there's ever been a better Era of Youth to convince kids to be married in the temple.

Sincerely,
Kathy Pederson
Campbell, California

USES APRIL ISSUE

We want to tell you how tremendous the April family issue is! It has been scribbled in and pages underlined until we are going to have to send for another issue in order to have a clean one for our library. My husband was asked to speak to a Presbyterian young marrieds group in the capacity of a psychologist on "family life" and the needs of adults and children in the home. He quoted the April Era several times. And did they like it!

Sincerely,
Patricia M. Faas
Decorah, Iowa

CORRECTION

A statement by President McKay which appeared on "The Editor's Page" of The Improvement Era, October 1962, should have read:

"I like to feel that when I kneel down to pray that I am praying to an intelligent personal being, God the Father, whom Christ the Beloved Son personified."

The misprint read: "... that I am praying to an intelligent personal being personifying God the Father, etc."

OTHERS READ ERA

I am assigned as a chaplain assistant to the chaplain and assistant chaplain of the 2nd Armored Division, Fort Hood, Texas, and frequently receive compliments about the Era from chaplains, chaplains' assistants, and other officers and enlisted men who are not members of our Church.

I appreciate the subscription my home ward has given me and advise all wards and branches to send the Era to their missionaries in the field and their men in the armed forces.

Thank you for the wholesome and inspirational articles. Indeed, the Era is a fine missionary tool.

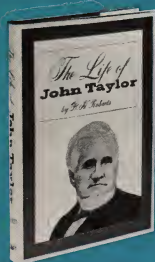
Sincerely,
Pfc. Donald W. Byrne
Fort Hood, Texas

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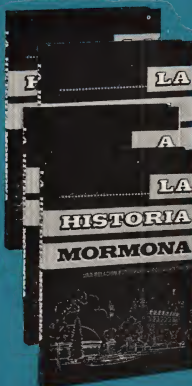
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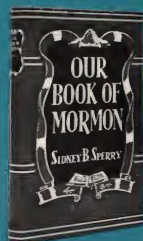
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THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe








On Monday, June 3, 1963, Angelo Giuseppe Roncalli, Pope John XXIII, died in Rome and was buried in St. Peter's Basilica, Thursday, June 6. He had been Pope since October 28, 1958. Thirty-five cardinals took possession of what the New York Times described as "the secret documents and seals of the Government of the Roman Catholic Church" on the day of his burial. At the conclave of cardinals which convened June 19, Giovanni Battista Cardinal Montini of Milan was elected as the 262nd Bishop of Rome, assuming the papal robes as Pope Paul VI.

The influence of John XXIII will be felt for some time. He issued eight encyclicals in the fewer than five years of his reign, two of which, *Mater et Magistra* (May 15, 1961) and *Pacem in Terris* (April 10, 1963) received world-wide attention, editorial and scholarly comment, far beyond the confines of his own flock.

Mater et Magistra, dealing with the church and social progress, treats such vital current matters as the right to work, labor unions, trade and management associations, the impact of science and technology upon modern living conditions, pri-

vate initiative, state intervention in economic life, remuneration for work, co-operatives, worker participation in huge-scale enterprises, agriculture and its diminishing social role, interest rates, social security, aid to underdeveloped areas, population problems, and the role of the church.

Pacem in Terris ("Peace on Earth") turned from the internal concerns of public administration and economic life to the arena of international and world order. Editorial comment characterized it as a "call for a world community." The last encyclical of John XXIII, it touched on such matters as the necessity for order between men, as a consequence of the divine order in the universe. It emphasized, perhaps more than any other statement in Catholic history of which this writer is aware, the doctrine of freedom of conscience, including a statement similar to the Eleventh Article of Faith formulated in 1842 by the Prophet Joseph Smith: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege,

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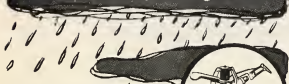
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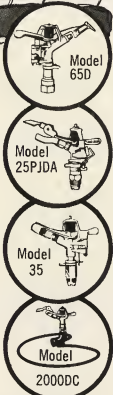
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let them worship how, where, or what they may." John XXIII's statement, in the tenth section, as enumerated in the official English translation printed in the New York Times for April 11, 1963, states: "Every human being has the right to honor God according to the dictates of an upright conscience, and therefore the right to worship privately and publicly." However, John XXIII related this statement to an earlier one from Lactantius (ex. 300 AD, author of the *Institutiones Divinae*, a manual of doctrine written to defend his faith), and the statement of Leo XIII (Pope, 1878-1903) that such a right "has always been sought by the Church." This suggests that rather than the Mormon and general Protestant position which allows "all men the same privilege, let them worship, how, where, or what they may," the right of Catholic conscience has been ordinarily maintained by the Roman Church as a right which the church requires for the purpose of Roman Catholic worship; and is not always extended to all men and all kinds of worship. Whether or not Catholic doctrine is now extended to regard the right, in "divine" (Catholic) as well as human law, canon as well as civil, of any kind of worship is an interesting question. Non-Catholic worship in Catholic thought is usually acclaimed as "error." Practice seems to vary somewhat from place to place. Further clarification of the basic doctrine, as viewed by Rome on this point, should be very welcome to non-Catholic students, unfamiliar with the complications and details of canon law.

As *Pacem in Terris* continues, it seems to run in the direction of a pluralistic conception of society. The nub of such a concept, of course, is the recognition of the free agency and conscience of the individual, untrammelled by church, state, or any other association. This point is not clearly spelled out, at least for the limited understanding of this writer; for example, the right to choose freely one's occupation, to marry or not to marry, the right to assemble and associate, the right to emigrate and immigrate, civil liberties, public responsibilities to promote the latter ("civil authorities should make earnest efforts to bring about a situation in which individual citizens can easily exercise their rights and

fulfill their duties as well" par. 48) carry familiar sound. The words may have been directed fundamentally at Polish, Hungarian, Russian, and other civil authorities, reminding them that the Roman Catholic hierarchy expect those states to behave in such a way as to permit Catholic citizens sufficient liberty to "fulfill their duties" to the church rather than to follow, each, the dictates of their individual consciences. The encyclical then turns to the issues of international relations, suggests that modern states have as a first consideration (55, 56) "respect for truth and justice." (In the vision of the Roman Church, it, the church, is the authorized custodian and arbiter of such principles.) Modern states are insufficient to insure the common good, and "A public authority, having world-wide power and endowed with the proper means for the efficacious pursuit of its objective . . . must be set up by common accord and not imposed by force." (Part IV.) Later, the Pope endorses as "an act of the highest importance," the approval of the General Assembly of the United Nations, December 10, 1948, of the Universal Declaration of Human Rights. And in concluding Part IV of the letter, John XXIII wrote: "It is our earnest wish that the United Nations Organization—in its structure and in its means—may become ever more equal to the magnitude and nobility of its tasks, and that the day may come when every human being will find therein an effective safeguard for the rights which derive directly from his dignity as a person, and which are therefore universal, inviolable and unalienable rights."

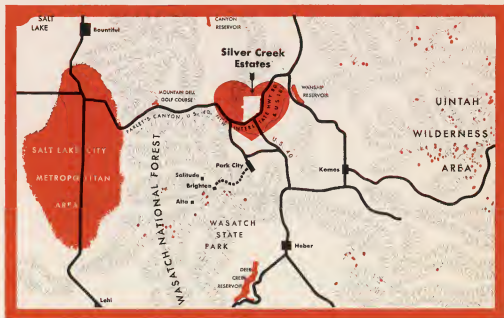
The latter statement may impose some difficulties for any Catholics who have supported organizations or movements designed to liquidate or dissolve the UN. In the longer sense of the fundamental religious, philosophical, and social significance of *Pacem in Terris*, the foregoing statement suggests a clear indication that the papacy contemplates a future role for the UN (or other world organization) as a device to provide "effective safeguard" for individual human rights regarded as "universal, inviolable and inalienable rights." If so, certain ancient fears expressed in Protestant

(Continued on page 688)

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The Silver Anniversary of Deseret Industries

THE EDITOR'S PAGE BY PRESIDENT DAVID O. MCKAY



In 1897 when I was on my first mission, I found myself, one morning, distributing tracts in a little, less desirable district in Stirling, Scotland. I approached one door, and in answer to the knock a haggard woman stood before me, poorly dressed, with sunken cheeks and unkempt hair. As she received the tract I offered, she said, in a rather harsh voice, "Will this buy me any bread?" And as I started to tell her that it would buy her not only bread but something far more precious, a man equally haggard and underfed came up and said: "What is it?" She handed the tract to the man and said: "Gospel vendor! Shut the door!"

From that moment I had a deeper realization that the Church of Jesus Christ should be and is interested in the temporal salvation of man. I walked away from the door feeling that that couple, with the bitterness in their hearts toward man and God, were in no position to receive the message of the gospel. They were in need of temporal help, and there was no organization, so far as I could learn, in Stirling that could give it to them.

Genuine concern for our brother's well-being has always been a factor in the restored Church. The basis of the program had been given this people by the Prophet Joseph Smith, and the spirit of it had been synonymous with our pioneer times. It was reannounced at general conference in April 1936 during the administration of President Heber J. Grant as the church welfare program.

The paramount purpose of the plan is to help people to help themselves, to supplant dependence by independence; indolence and idleness by thrift and work.

Merely to supply food, clothing, and shelter for those who are in need is not a difficult task for the Church with its complete organization, as a glance at its ecclesiastical groupings, its priesthood quorums, and its Relief Society will readily show.

It is the responsibility of each of these groups to look after the welfare of its mem-



bers. Thus in the performance of this church duty, which is carried out without monetary consideration, the financial as well as the spiritual condition of each family may be obtained. This condition is reported to the bishop whose duty is to render such assistance as the family may need.

The Prophet Joseph Smith has repeatedly given us the assurance that God will not support the idler, that the idler has no place in this Church. This meant all members of the Church, and we had those who were handicapped. These faithful people were praying for their golden opportunity to earn their bread by the sweat of their brow, their chance to hold their heads high as they made their own living.

The inception of Deseret Industries, twenty-five years ago, filled their need. These industries also have brought something to do for many of our people whom industry has called too old for gainful employment.

Any system, government, or organization which takes away individual initiative is not founded on sound principles, therefore any "dole" system which hands out support to the individual without requiring anything in return, tends to instill a habit of laziness and takes away self-sufficiency.

In Deseret Industries, the individual's labors are fitted to his capacity for labor. Here, I am sure, are found some of the most happy people on the face of the earth. They are working; they are producing, and not accepting something for nothing in return.

Giving something for nothing as a grant is contrary to the fundamental teachings of the Church. The real purpose of the industries is to produce independence on the part of each individual, to make him self-supporting, to replace idleness with thrift and productivity.

The Deseret Industries was established for the benefit of the individual, just as the Church is established for the salvation of the individual. This program functions:

(1) By rendering material help to those in need.

(2) By developing in them a sense of self-reliance.

(3) By increasing among the members of the Church the true spirit of the brotherhood of Christ, having in mind in all their service the divine saying, "... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

(4) In all, by imparting an added spirituality on the part of both the contributors and the recipients "to make us real servants of God."

It is something to supply clothing to the scantily clad, to furnish ample food to those whose table is thinly spread, to give activity to those who are fighting desperately the despair that comes from enforced idleness, but after all is said and done, the greatest blessings that will accrue from the Deseret Industries are spiritual.

In the twenty-ninth section of the Doctrine and Covenants, we are told that "... all things unto me [the Lord] are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual." (D&C 29:34-35.)

There is more spirituality expressed in giving than in receiving. The greatest spiritual blessing comes from helping another. If you want to be miserable, just harbor hate for a brother, and if you want to hate, just do your brother some injury. But if you would be happy, render a kind service, make somebody else happy.

There is also the realization that we are doing something to make the world better. The Church is a means of rendering mutual service in order and wisdom. Jesus Christ is its author. He himself, while in mortality, was the personification and exemplification of brotherhood and spirituality.

FOR WHOM
IS VICARIOUS WORK
PERFORMED?

QUESTION: "In discussing the question of salvation for the dead the question was asked: 'For whom is vicarious work performed in the temples?' Some of our members thought that this work is to be done for everyone who is dead. Then I read the eighty-fifth section of the Doctrine and Covenants,

ANSWER: The question in Ezra 2:62-63, has nothing to do with the question of salvation of the dead. This passage has reference to those who returned from the captivity who had intermarried among peoples who were not entitled to the blessings of the priesthood. By the action of the authorities these were set aside, and not allowed to participate or take part in the priesthood. Incidentally, permit me to say, that there was no doctrine taught and no work performed for the dead in the days of Ezra. For that matter there could be no performance of ordinances for the dead in those early times. *Baptism for the dead and the other ordinances pertaining to salvation for the dead were not practised in Israel or any other place in the world before the resurrection of our Savior.* In fact, it was contrary to the plan of salvation for the ordinances to be performed for the dead until after the Savior had, through his atonement and resurrection, prepared

YOUR QUESTION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

verses three and four and referred to Ezra 2:62-63, where certain of those returning from Babylon were put from the priesthood. It has been my understanding that vicarious work is for the dead, such as baptism, endowment, etc., for non-members of the Church who have passed in death. . . ."

the way for the salvation of the dead. We are taught in the scriptures that this vicarious work was one that had to wait until the power of redemption had been fulfilled in the mission, death, and resurrection of our Lord. It was he who through his atonement on the cross opened the door for the salvation of the dead and made it possible for the living, who held the divine authority by partaking of these glorious gifts themselves in the temples of the Lord, to go into the temples and perform this vicarious work for the dead.

Unfortunately there is very little written in the scriptures that has come down to us that throws any light whatever on the salvation of the dead. That there was established the practice of baptism for the dead in the days following the resurrection of the Savior, we learn from the writings of Paul. However that which is recorded is extremely fragmentary, and we do not gain a clear insight into what was done.

The doctrine of salvation for the dead was one that evidently had to wait almost entirely for the Dispensation of the Fulness of Times. This work is one of the urgent duties which pertains to the Dispensation of the Fulness of Times, and the Lord has made it obligatory today upon the children to see that the work is done for their fathers. By fathers, we mean the generations of our kindred dead back to the time of Adam.

In an epistle written to the brethren who were in Great Britain in 1840, the Prophet Joseph Smith said:

"I presume the doctrine of 'baptism for the dead' has ere this reached your ears, and many have raised some inquiries in your minds respecting the same. I cannot in this letter give you all the information you may desire on the subject; but aside from knowledge independent of the Bible, I would say that it was certainly practiced by the ancient churches; and St. Paul endeavors to prove the doctrine of the resurrection from the same, and says, 'Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?'"

"I first mentioned the doctrine in public when preaching the funeral sermon of Brother Seymour Brunson: and have since then given general instructions in the Church on the subject. The Saints have the privilege of being baptized for those of their relatives who are dead, who they believe would have embraced the Gospel, if they had been privileged with hearing it, and who have received the Gospel in the spirit, through the instrumentality of those who have been commissioned to preach to them while in prison." (*DHC* 4, p. 231.)

According to the doctrine of salvation for the dead, it is the duty of the children to perform the ordinances

for their fathers, in fulfilment of the promise made through the prophets. It was for this purpose that Elijah came to plant in the hearts of the children the promise made by prophecy to the fathers. It is very evident from the revelations and the teachings of the Prophet Joseph Smith, that it is the responsibility of the children to work on the lineage of their fathers and search out their kindred dead as far back as they are able to go. Therefore to answer the question, it is our duty to search out our own dead and not labor at random, but endeavor to link generation by generation of our own kindred back from generation to generation as far as we can go.

If every family in the Church would perform this labor for their dead, they would be doing exactly what the Lord requires of them. If we do our duty, we will find enough to do without overstepping any bounds. We need not worry about what the Lord will do with the numerous dead. We may be sure that his plan will not fail. The work of salvation for the dead will carry on and eventually the work will be performed for every soul who is entitled to receive it. It has been stated with reasonable understanding, that during the millennium and after we have done all that we are able, those on the other side will come to those who are still in mortality and aid in this vicarious work by supplying the necessary information which we are unable to procure. The work of the Lord is perfect, and we should have confidence in him that he will provide the means by which all those who are worthy shall find the means for the ordinances to be granted to them. This, however, does not exempt the living from performing the ordinances for their dead as far as they are able to go.

HUMILITY

BY ELDER SPENCER W. KIMBALL
OF THE COUNCIL OF THE TWELVE



The dictionary says humility is “freedom from pride or arrogance; the act of submission; lowliness, meekness,” and says “meekness is mildness of temper; patient under injuries; long-suffering,” and in a less favorable sense, “spiritless.”

We would discard the latter synonym, for the Lord certainly was never spiritless. A lone man, armed only with a cord whip, drove money-changers from the temple. Confronted by reprobates who presented an adultery for stoning, he put them all to flight. He upbraided the thousands of inhabitants of Chorazin, Bethsaida, and Capernaum without a guard to protect him. Almost alone among his accusers, he chided and condemned them. One can be bold and meek at the same time. One can be courageous and humble.

Too many of us say in our hearts what the children of Israel said to Moses:

“... My power and the might of mine hand hath gotten me this wealth.

“But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, . . .” (Deut. 8:17-18.)

We say, “My brains are responsible for this inven-

tion. From my brilliance comes this great knowledge. It is my strength that carries this burden.”

He gave in his Beatitudes, “Blessed are the meek: for they shall inherit the earth.” (Matt. 5:5.) He was saying that only those who are humble enough to forego the vain glories of the world and to follow the paths of righteousness—paths which may be hard and unpopular—will possess the earth. When the earth is renewed and receives its paradisiacal glory only those will possess the real estate of this celestialized orb who have been meek enough to follow the lowly Nazarene and bravely meet all the problems of life and surmount them. “Blessed are the meek.”

If the Lord was meek and lowly and humble, then to become humble one must do what he did in boldly denouncing evil, bravely advancing righteous work, courageously meeting every problem, becoming the master of himself and the situations about him and being near oblivious to personal credit.

Humility is not pretentious, presumptuous, or proud. It is not weak, vacillating, or servile.

In the Lord's sample prayer, he opened it addressing his Father in heaven and closed it with these words: “. . . For thine is the kingdom, and the power,



and the glory, for ever. Amen." (*Ibid.*, 6:13.)

Humble and meek properly suggest virtues, not weaknesses. They suggest a consistent mildness of temper and an absence of wrath and passion. Humility suggests no affectation, no bombastic actions. It is not turbid or grandiloquent. It is not servile submissiveness. It is not cowed or frightened. No shadow or the shaking of a leaf terrorizes it.

How does one get humble? To me, one must constantly be reminded of his dependence. On whom dependent? On the Lord. How remind one's self? By real, constant, worshipful, grateful prayer.

"How can I remain humble?" the brilliant missionary asks. By reminding one's self frequently of his own weaknesses and limitations, not to the point of depreciation, but an evaluation guided by an honest desire to give credit where credit is due.

Humility is teachableness—an ability to realize that all virtues and abilities are not concentrated in one's self.

Humility is gracious, quiet, serene—not pompous, spectacular, or histrionic. It is subdued, kindly, and understanding—not crude, blatant, loud, or ugly. Humility is not just a man or a woman but a perfect

gentleman and a gentlelady. It never struts nor swaggers. Its faithful, quiet works will be the badge of its own accomplishments. It never sets itself in the center of the stage, leaving all others in supporting roles. Humility is never accusing nor contentious. It is not boastful, because when one becomes conscious of his great humility, he has already lost it. When one begins boasting of his humility, it has already become pride, the antithesis of humility.

Humility is repentant and seeks not to justify its follies. It is forgiving others in the realization that there may be errors of the same kind or worse chalked up against itself.

Humility makes no bid for popularity and notoriety, demands no honors.

Humility is not insincere praise and flattery. It is marking goods at their proper value, neither overpriced for extravagant profit nor on sale in the basement bargain counter.

It is not self-abasement—the hiding in the corner, the devaluation of everything one does or thinks or says; but it is the doing of one's best in every case and leaving of one's acts, expressions, and accomplishments to largely speak for themselves. It is not the

selling of dignity and honor for money or revenge.

The peacock gives no evidence of humility nor is the pigeon meek as it struts to get attention from its fellows.

Frequently in calling men to high places in stakes, missions, and wards, they say they are willing but feel so inadequate. We usually say: "We are glad you feel inadequate. That means you will be humble and do all in your power to make yourself able. You will call upon the Lord, the source of power and strength." What a satisfaction it is to go finally again to the Lord for his benediction on one's effort when he can honestly tell the Lord he has done all he could possibly do in preparation.

Humility has the capacity to evaluate properly praise and applause and to catalog them. That which is flattering, gushing, insincere is thrown into the garbage. That which is exaggerated must be trimmed down to size. That which is appropriate may be accepted quietly, graciously, to be forgotten soon and be used as a stimulus to further improvement.

I saw Humility once when she was baptized in a simple white gown—no ornaments or makeup, no ostentation or show; yet she and her husband were immensely wealthy. No special favors did she ask. She was immersed, though clothing would be clinging, her hair would be stringing, willing to acknowledge her need for the gospel, the Lord, and his people. She had been as on a raft, floating in mid-ocean without oars, sails, or engines, or like the groping blind man alone in unfrequented places.

I saw Humility receive the Aaronic Priesthood, though he was a businessman of much affluence—tall, handsome, successful, prominent. He walked with the deacons—the twelve-year-olds—to pass the Sacra-

ment and radiant in his new opportunity, realizing that "not where we serve, but how we serve" is the true test of greatness. I saw him later in the temple in white.

I saw Humility singing in the choir. She sang in many great productions, but now in the ward choir, grateful for the opportunity. I heard her sweet testimony after the administration when she was miraculously healed. A new light was in her eyes as she gave thanks to her Lord for her recovery. And I remembered what the Lord said,

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (D&C 59:21.)

I saw Humility again. He was young and stalwart. The group suggested pranks which were low and beneath the dignity of decent men. I heard him argue them out of their improper plans and back to sane activity.

Again I saw Humility. She was young, attractive, popular. Her makeup was limited; her clothes not extreme; her hairdo reasonable; her smile irresistible. About her there was nothing cheap or gaudy.

The Savior knew life, and he knew men and their weaknesses basic in man's carnal nature. Seemingly, he could not tolerate sham and pretense and hypocrisy. He castigated "the dog-in-the-manger" type of hypocrite:

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: . . ." (Matt. 23:14.)

Lips can speak honeyed words while hearts are black and foul. These men could pay tithes and make gifts for show and pray on street corners in the stance



of humility while stiff with pride. These blind guides were proverbial in their straining of gnats and swallowing camels. (See *ibid.*, 23:24.) His comparing them to the tombs is graphic. The sepulchre is white-washed on the outside but inside are bodies of dead men with the stench of decomposition. He said of them,

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (*Ibid.*, 23:28.)

Though his accomplishments were spectacular, the Lord would allow no demonstrations. When he healed the leper, he sent him away with, "... See thou tell no man; but go thy way, ..." (*Ibid.*, 8:4.)

When he raised the child of Jairus from the dead, he performed the miracle in the privacy of the sick room, with only the parents and Peter, James, and John with him, leaving the weepers and the wailers and the mass of people outside. Then he "... charged them straitly that no man should know it; ..." (Mark 5:43.)

In most of his healings he seemed to give credit to their own faith rather than to his great power, as he did in the case of the woman who touched his garment and was healed of her twelve-year malady. "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." (Luke 8:48.)

It seems the Lord calls the weak to serve in high places. Moses was such an one. Though trained in royal courts, he still had limitations and was conscious of them.

"... Who am I, that I should go unto Pharaoh, ..." (Ex. 3:11.)

"... I am not eloquent, ... but I am slow of speech, and of a slow tongue.

"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?" (*Ibid.*, 4:10-11.)

"... Is not Aaron the Levite thy brother? ..." (*Ibid.*, 4:14.)

"And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." (*Ibid.*, 4:16.)

"How may I retain humility?" it is asked. Even Moses, like many of us, seemed to let his humility cloak wear thin and threadbare. The wanderers had come to the desert of Zin.

"And there was no water for the congregation: ...

"And the people chode with Moses, and spake, ...

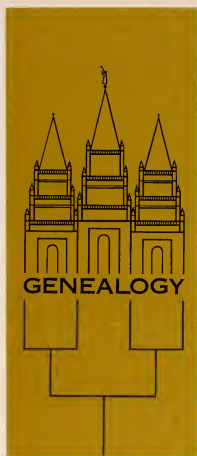
"And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?"

"... it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." (Num. 20:2-5.)

But Moses, undoubtedly annoyed to the limit of human endurance, forgot himself and said to them, "... Hear now, ye rebels; must we fetch you water out of this rock?" (*Ibid.*, 20:10.)

The Lord was displeased with Moses in assuming to perform the miracle. I can imagine the Lord saying something like this: "Who, did you say? Who made the water? Who made the rock? Moses! Who brought the water from the rock?" And he did say, "... Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (*Ibid.*, 20:12.) (Continued on page 704)





WORTHY OF ALL ACCEPTATION

On September 6, 1842, the Prophet Joseph Smith wrote a general epistle to the members of the Church containing instructions relating to work for the dead. In this letter, which has been preserved for us as section 128 of the Doctrine and Covenants, he indicates that the records of the dead are to be made "worthy of all acceptance." In genealogical work, therefore, our goal has been set. It is to prepare for temple work

records which are genealogically complete and correct—that is "worthy of all acceptance."

What is a complete record? It is one on which all members of a family are listed and for whom all available items of identification are recorded.

No family is complete without all of its members. A family group record which merely lists the names of a husband and wife and their date of marriage cannot be considered complete until every effort has been made to find complete details of all children born to this couple.

A family group record cannot be considered complete until every available item of identifying information has been found and listed for the husband, wife, and their children.

Many family group records on file in the Church Records Archives do not meet this required standard of completeness. Many of them have been compiled from a single marriage entry with no apparent attempt made to find record of any children.

There are others which have been compiled from a single christening entry with no apparent effort made to find record of additional children or of further details of the parents.

Pertinent Questions Answered



QUESTION:

In some of my ancestral families, I notice that there are a number of children who died young. I understand that no temple work is ever performed for those who died under the age of eight years. If this is true, why is it necessary to list such children on a family group record?

ANSWER:

Your question is based on the erroneous assumption that no temple work is performed for those who died under the age of eight years. It is true that no baptisms or endowments are performed for those who died before reaching the age of eight years, but they are still sealed as children to their parents.

No family group would be complete without all of its members, therefore it is necessary to list all children on a family group record with their parents.

QUESTION:

Is it necessary to list stillborn children on a family group record with their parents? If so, is any temple work performed for them?

ANSWER:

Stillborn children should be recorded on the family

Such records are not complete and, therefore, cannot be classified as "worthy of all acceptance."

How can one be certain that a family group record is genealogically complete? By searching all available records and following the correct principles and standards of genealogical research.

A family group record may be genealogically complete even though certain items of identification are lacking; for example, a family group record on which there is no marriage date for the husband and wife would be considered complete in a genealogical sense if searches for this required information had been made in available sources. Only if such data were not available, however, could the record be considered complete.

What is a correct family group record? It is one compiled from information obtained from all available sources that has been carefully and thoroughly evaluated as to its acceptability.

There is the mistaken idea among a number of church members that even though family group records are known to be incomplete, they should still be submitted for processing and temple work so that the ordinance work can be performed and

any necessary adjustments and additions can be taken care of at a later date. It is this kind of thinking that has necessitated the spending each year of thousands of dollars to make corrections and adjustments to poorly compiled records. Church members are strongly urged to make sure that their family group records are complete and correct before they are submitted for processing and temple work. The key word is quality.

Beginning in September 1963, a new program of genealogical instruction will be offered in conjunction with the MIA in every ward in the Church. The combined texts for the first course in this new program are Ten Basic Steps in Genealogy and Genealogical Research Standards. In this first course, instruction is given on the methods of compiling complete and correct records through a planned program of evidence evaluation and research procedures.

All church members are encouraged to take this course regardless of their previous genealogical experience. It is a course designed to increase the quality of research throughout the Church and thereby to present for temple work records that are "worthy of all acceptance."

group record of their parents in their normal chronological order of birth, as though that birth were a normal one. The manner of recording stillborn children on a family group record is discussed in section 2 of the *Genealogical Instruction Manual*, pages 40-42.

No temple work will be performed for stillborn children. President Joseph Fielding Smith makes the following explanation in Volume II, *Doctrines of Salvation*, page 280.

"There is no information given by revelation in regard to the status of stillborn children. However, I will express my personal opinion that we should have hope that these little ones will receive a resurrection and then belong to us. I cannot help feeling that this will be the case.

"When a couple have a stillborn child, we give them all the comfort we can. We have good reason to hope. Funeral services may be held for such children, if the parents so desire. Stillborn children should not be reported nor recorded as births on the records of the Church, but it is suggested that parents record in their own family records a name for each stillborn child."

QUESTION:

In carrying out research on my Whittaker line of ancestry, I noticed that the surname is spelled a

number of different ways—for example, Whitaker, Whitaker, Whiteacre, and Whitacker. In one generation, the surnames of four children of the same parents are spelled differently. How should I record such names?

ANSWER:

Surnames should be recorded on the family group record exactly as they read in the earliest record in which that individual appears, unless there is evidence (such as a diary or journal) which indicates the way the individual himself spelled his surname during his lifetime.

Frequently, the spelling of the surname may change from one record to another; for example, suppose on a birth record the spelling John Whittaker appears. On the death record the spelling is John Whiteacre. On his marriage record the spelling appears as John Whitakker. On every family group record on which this individual is listed, his name would be recorded as WHITTAKER, John, the spelling under which the surname appears in the *earliest* record relating to him (that of his birth).

When the record reaches the Genealogical Society, the surname for the family may be standardized for consistency with the files at the society. This standardization is not to be done by the patron, however.

a home to go to

BY CHRISTIE
LUND COLES

Melinda tilted the watering can over the hardy, ready-to-bloom geraniums and watched the dark soil suck in the moisture. She motioned with her head to her small granddaughter as she said, "See how thirsty they are? Just needed a good drink."

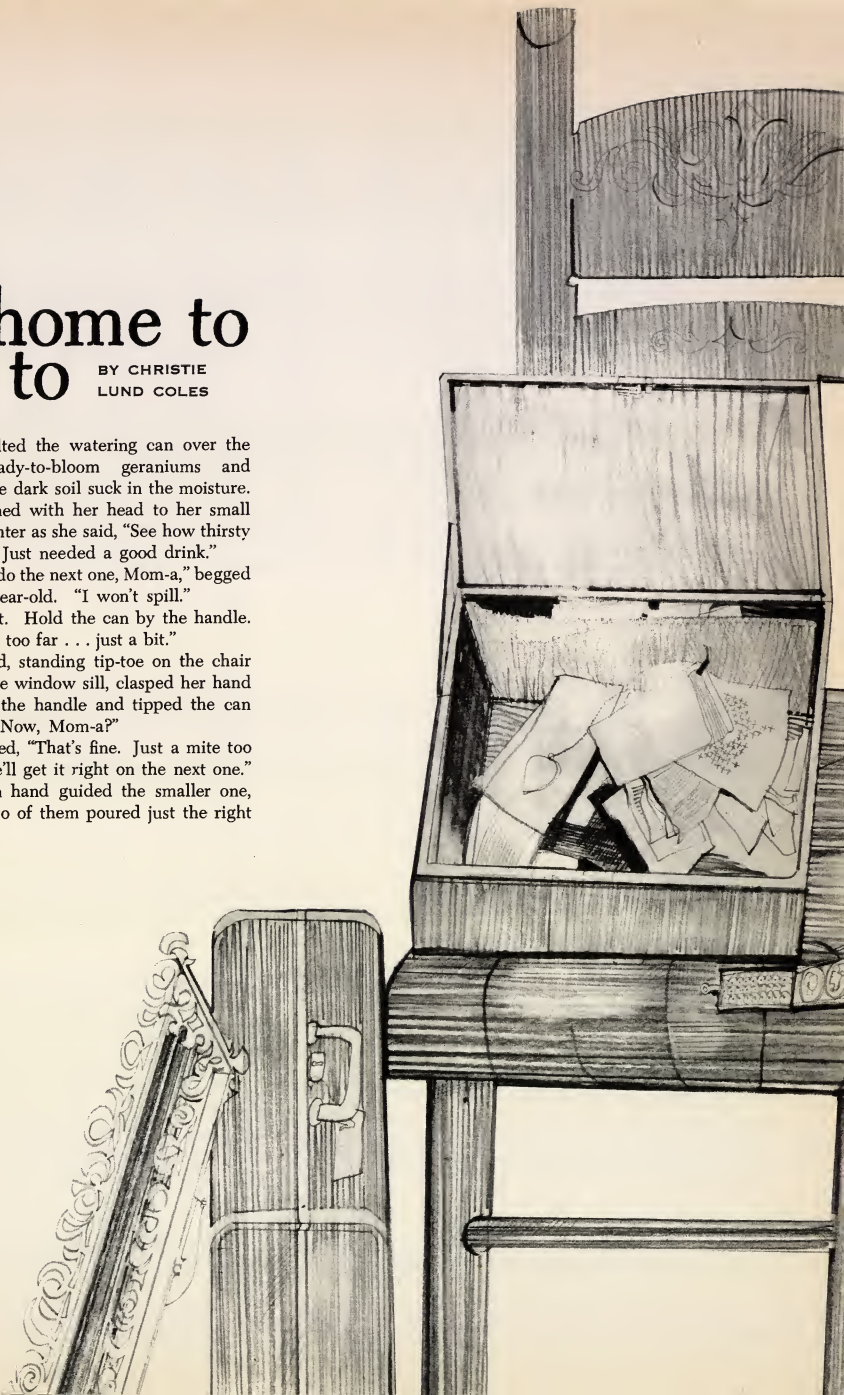
"Let me do the next one, Mom-a," begged the three-year-old. "I won't spill."

"All right. Hold the can by the handle. Don't tip it too far . . . just a bit."

The child, standing tip-toe on the chair to reach the window sill, clasped her hand tightly on the handle and tipped the can carefully, "Now, Mom-a?"

She smiled, "That's fine. Just a mite too much. We'll get it right on the next one."

Her own hand guided the smaller one, and the two of them poured just the right



amount on the next flower. When they came to the third flower, however, the child, Robin, protested, "No, I can do it alone. Let me."

Melinda nodded, "Sure you can. I'll move the flower over so you can reach it. How's that?"

Robin beamed, "Fine, Mom-a. What makes the flowers?"

"I've told you before, you inquisitive young'un. First the seed, then the sun, and the water."

"And the dirt, too, 'member? You need that."

"Oh, of course. You need the soil . . . someplace for the roots to keep warm, and grow, and be protected. Just like you need a home."

"Do you need a home, too, Mom-a? Is this your home?"

The slight woman nodded her gray head and looked over the top of her gold-rimmed glasses at the wise child who, she was sure, had heard her mother and grandmother talking about her giving up this house and moving in with one of her children.

"Yes, my honey, this has been Grandma's home for a long time. Fifty years. When your mama was a little girl, she used to come here and help water the flowers. And your grandmother lived here and grew up here with her sisters and brothers."

"I don't have any sisters and brothers."

"No, you minx, but you will have soon."

"A sister?"

"Umh, I don't know." She reached out her arms and encompassed the small, brown body, pressing it against her shoulder as she felt the need to do so often. It was strange how a mother's arms never lost the need to hold one of her own in a caress of tenderness and care.

"I love you," she whispered. "Since you've been such a good girl to help water the flowers and all, you may have a party now. Shall we have cookies and milk?"

"Umhum," Robin agreed, squirming out of the arms that held her, "cookies and milk. Goodie."

"Do you want the pretty red glass or the blue one?"

"The blue one," came the small voice, quickly. Melinda lifted the delicate milk-glass from the shelf of her best dishes, then

took the ruby bright one for herself, filled them with milk, set them on the clean tablecloth while her granddaughter removed the head from the cookie jar, and they proceeded with their "party."

The sound of voices came from the front step; there was a quick knock on the door, and then the steps of her daughter Flora and her granddaughter Jean coming through the cool house. Flora was saying, "My, this feels like heaven after that downtown heat. You two don't know how lucky you are to be here."

"I'll say," agreed Jean, coming into the kitchen and going over to kiss the top of her small daughter's head. "Been a good girl with Grandma? Not tired her out?"

"No, of course not," Melinda assured her, as the child said, "We just having party. I don't want to go home. I don't want to."

"But we have to go home and start dinner for Daddy, don't we, Grandmother?" She addressed her mother with the name which distinguished her status with the older woman's. "Yes," agreed the attractive middle-aged woman, "but I think she should finish her party first. Then I will show you what Grandmother bought you."

"Ota-y," smiled the child, handing her grandma another cookie.

Flora laughed, "Oh, isn't she adorable, Mama?"

Melinda nodded, "Oh, of course she is. So are my other grandchildren." She added the last words because she tried not to show favoritism between this child and the children of her two sons and other daughter. But since Flora was her youngest and Jean was an only child and had always been very close to her, it was difficult not to feel just a mite of special liking for the brown-eyed tot.

Melinda stood up, and Robin reached her arms to her, "Help me down, Mom-a."

"You're a big girl and can get down yourself. Grandma will take your hand and help you. How's that?"

"Ota-y," the child agreed. But as she started to get down, her arm hit the milk-glass goblet and it started to tip. Her mother grabbed it quickly, catching it just in time. Flora breathed deeply, then said to Melinda, "Why do you insist on letting her drink out of these special glasses? You know I've asked for them. And someday



she is surely going to break one . . . not meaning to, of course."

"I'm still alive, Flora. And as long as I'm alive, I reckon it's all right for me to do with my own things whatever I want to. And if a body can't drink a little milk. . . ."

Her face suddenly paled, and she bent forward to catch her breath. Her hand went to her chest.

"Now, you've got yourself upset. I didn't mean it like that. Where are your nitroglycerine tablets?"

Her mother nodded toward the bedroom, and Flora said, "Go get them, quickly, Jean. Here, Mother, sit down. I'll get you a drink."

"Whatsa matter, Grandma?" asked Robin.

And the woman who suddenly looked all of her eighty years, managed a slight smile, "Nothing," she murmured, sitting on the chair proffered her by her daughter.

Jean was soon back with the small bottle, and Flora slipped the small, white pill under her mother's tongue. After a moment, the color returned to Melinda's face, and her breathing became easier.

"That's so silly," she said, "and it wasn't because you said anything about the glasses. I guess I just resent the intimation that I'm going to depart from this

world someday. I don't believe it." She added, "The doctor says this isn't true angina. Just a catch."

Flora sat down opposite her mother, to say, "Now, look, Mama, you know you can't be alone any longer and try to take care of this big house. Those pains seem to be coming more frequently. We children will have to get together and decide where would be the best for you."

"I have a little money. I can pay for a little help in the house. As for the pains, they aren't any worse. . . ."

"Now, please think about it. And we'll get together and talk it over."

Melinda nodded, not wanting to pursue the subject now. Though Flora mentioned it to her daughter when they were ready to leave, and Jean said, "Honestly, Grandma, if Dick and I had a house of our own, we'd just whisk you over there. There wouldn't be any question of where you would live."

Melinda smiled at the twenty-three-year-old, auburn-haired granddaughter who was so pretty and so sweet.

"If you had a house, I might just take you up on that," she said.

Flora shook her head in exasperation, "Yet you can't decide to come and live with one of your own children."

Melinda (Continued on page 682)

HER WEDDING DAY

*The bride and groom have left; the guests are gone;
And here within her room there lingers on
The unpredictableness that was her,
Of dreams and hopes that kept her heart astr.*

*I touch her scattered things, the much accented
Signs of haste; the air still sweetly scented;
Then opening up her album, on the shelf,
I seek those dear portrayals of herself.*

*A teardrop falls, as now from page to page,
From babyhood through every varying stage,
I linger over keepsakes. Time is then
Of precious years I'll never see again.*

*I weep; and yet my mother-heart is glad
That love can bring to her these joys I've had.
Blessing my darling, I turn out the light,
And peaceful minutes fill the wells of night.*

BY RUTH LINNEA ERICKSON



PUNCTUALITY • •

BY LAWRENCE R. GILES

Sunday evening I was late for church. It was only a few minutes, and I had a good excuse, but I felt painfully guilty. It seemed as if everyone in the congregation turned to look at me or at least wanted to. Of course, the main accuser was my conscience and, whether or not anyone else noticed, I was very uncomfortable inside.

My excuse was that I had a phone call at the very last moment—but I would have been on my way before the phone rang had I been on time. The call only delayed me more. If I had started getting ready a little earlier, I would not have nicked myself with the razor or lost a cuff link under the bed. It takes time to hurry.

And this was not the first time I had been late for church, and this had twice in one month. "That could become a habit," I told myself.

I know how nice it is to be five or ten minutes early for meetings, so I can enter the chapel leisurely and reverently. I do not enjoy being swept in on the last-minute rush, miss the greeting of the bishopric at the door and then have people shove over to give me a seat. Perhaps that's why I felt "shook," as the kids say, to be tardy at Sacrament meeting.

The humiliation was still upon me as I climbed into bed, and I rolled and tossed, remembering that I had not done my ward teaching for the month. In fact, I thought of several things I had put off; also of the merit of promptness and the sin of tardiness. Would you like to plug in on some of the conclusions that came into my mind?

Time, like a talent, is granted to man, to be his companion and his servant. If he does not use it wisely, he will lose it. Then why should man become its slave? Time is precious only to those who know its value, and to learn its true value is one of the great lessons of life.

To waste one's own time is harmful, while to waste the time of others is always offensive. Being late for a meeting, we sometimes reason, is quite unimportant because our presence is of consequence only to ourselves. But we disturb the audience, those who preside, the speaker, and other participants, and most

of all we disturb the spirit of the meeting. Also, no one is exempt from being an example—to family, acquaintances, one's Sunday School class, to "outsiders." Any meeting, large or small, which we should attend is an appointment, and we should honor that appointment. Horace Mann, the great American educator, said, "Unfaithfulness in the keeping of an appointment is an act of clear dishonesty. You may as well borrow a person's money as his time."

Late ward teaching or Relief Society teaching is a form of tardiness. There are so many merits in getting at it early, and yet some of us who count ourselves mature in our thinking and acting, continually punish ourselves, torment our supervisors, worry our bishop by "putting-off."

Another form of tardiness is lateness in making preparation for assignments and lessons. Experience has verified the truth that the teacher or speaker should be prepared early, in order that the subconscious mind might have a chance to aid in giving value, order, and color to the subject. Is the teacher true to himself, to his calling, to his class, who unnecessarily waits until the last minute to prepare his material? Is he not robbing the spirit he seeks? Happy is the prepared instructor who can in serenity worship with the congregation through the preliminary exercises, feeling that when class time comes he is qualified and worthy to receive the full cooperation of inspiration!

Late reports are a nightmare to some clerks and secretaries, and this is, more often than not, aggravated by the late reporting of others. Is it not better to be a complimented and appreciated "early reporter" than a haunted, hounded, "late-getter-inner"?

And so summing up the thoughts that went through my mind, I decided that he who is habitually late proclaims to all the world that he is a poor manager of time—and perhaps of other things, too. I resolved to do my ward teaching the next day, to get my report to my supervisor promptly, to make earlier preparation of my next lesson and never again, unnecessarily, to be late for a meeting or an appointment.

THE LAW OF CHASTITY

There is a law of life so deeply wrought that no nation that ignores it can long exist, for the law involves that which is both the giver and destroyer of life.

Life begets life. Life comes from previous life. In the great Genesis story of the creation of Eve, this universal principle is proclaimed. And the voice of God rings from Eden, "... multiply, and replenish the earth, and subdue it: . . ." (Gen. 1:28.)

In all life's forms the urge to propagate its kind is strong and needs to be so in order to survive. But that urge which is so powerful, in order to effect God's purposes, is equally powerful to thwart them when we come to the human race, and the story of the rise and fall of nations is closely interwoven with the rise and fall of men's moral lives, especially in regard to the keeping or breaking of the law of chastity.

One who obeys the law of chastity as proclaimed by the Lord finds himself listed on the side of the good men and women of the earth and with the angels of heaven. Those who spurn the law of God in regard to chastity find themselves among the ignorant, the depressed, the neurotic, the criminal, and the devil. It was ever so. In all the accounts of men the alignment is the same. Customs vary; forms of marriage are legion; but in all progressive society the sanctity and healthy survival of the family requires a rigid law of chastity—that man shall cleave unto his wife and to none else.

The thunder of the voice of God from Mt. Sinai reverberates eternally over the earth, "Thou shalt not commit adultery." (Ex. 20:14.) Man may not tamper with life's processes without reaping the whirlwind. Beauty and ugliness lie so close together that they seem at times almost indistinguishable, and many are deceived thereby—the immediate pleasure drawing a blinding curtain over what lies beyond, preventing sane judgment save one looks upon the lives of others and witnesses the joys or the pains beyond the curtain of immediacy.

The Prophet Jacob was looking beyond this curtain, and his heart was sorrowful as he proclaimed to his people:

"Now, my beloved brethren, I, Jacob, according to the responsibility which I am under to God, to magnify mine office with soberness, and that I might rid my garments of your sins, I come up into the temple this day that I might declare unto you the word of God. . . .

"For behold, as yet, ye have been obedient unto the word of the Lord, which I have given unto you.

"But behold, hearken ye unto me, and know that by the help of the all-powerful Creator of heaven and earth I can tell you concerning your thoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God.

"Yea, it grieveth my soul and causeth me to shrink with shame before the presence of my Maker, that I might testify unto you concerning the wickedness of your hearts.

"And also it grieveth me that I must use so much boldness of speech concerning you, before your wives and your children, many of whose feelings are exceedingly tender and chaste and delicate before God, which thing is pleasing unto God;

"And it supposeth me that they have come up hither to hear the pleasing word of God, yea, the word which healeth the wounded soul.

CONDUCTED
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"Wherefore, it burdeneth my soul that I should be constrained, because of the strict commandment which I have received from God, to admonish you according to your crimes, to enlarge the wounds of those who are already wounded, instead of consoling and healing their wounds; and those who have not been wounded, instead of feasting upon the pleasing word of God have daggers placed to pierce their souls and wound their delicate minds.

"But, notwithstanding the greatness of the task, I must do according to the strict commands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the piercing eye of the Almighty God." (Jacob 2:2, 4-10.)

After admonishing his people to put off pride and selfishness and share the bounties of life with their brethren, he continues:

"And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you.

"But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son.

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

"Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph.

"Wherefore, I the Lord God will not suffer that this people shall do like unto them of old.

"Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none;

"For I, the Lord God, delight in the chastity of

women. And whoredoms are an abomination before me; thus saith the Lord of Hosts.

"Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes." (*Ibid.*, 2:22-29.)

It remained for the Prophet Alma to enlarge upon the enormity of the sin of adultery. In upbraiding his son, Corianton, he says:

"And this is not all, my son. Thou didst do that which was grievous unto me; for thou didst forsake the ministry, and did go over into the land of Siron, among the borders of the Lamanites, after the harlot Isabel.

"Yea, she did steal away the hearts of many; but this was no excuse for thee, my son. Thou shouldst have tended to the ministry wherewith thou wast entrusted.

"Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?

"For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable; yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness; yea, I say unto you, my son, that it is not easy for him to obtain a forgiveness.

"And now, my son, I would to God that ye had not been guilty of so great a crime. I would not dwell upon your crimes, to harrow up your soul, if it were not for your good.

"But behold, ye cannot hide your crimes from God; and except ye repent they will stand as a testimony against you at the last day.

"Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this ye can in nowise inherit the kingdom of God. Oh, remember, and take it upon you, and cross yourself in these things.

"And I command you to take it upon you to counsel with your elder (Continued on page 686)

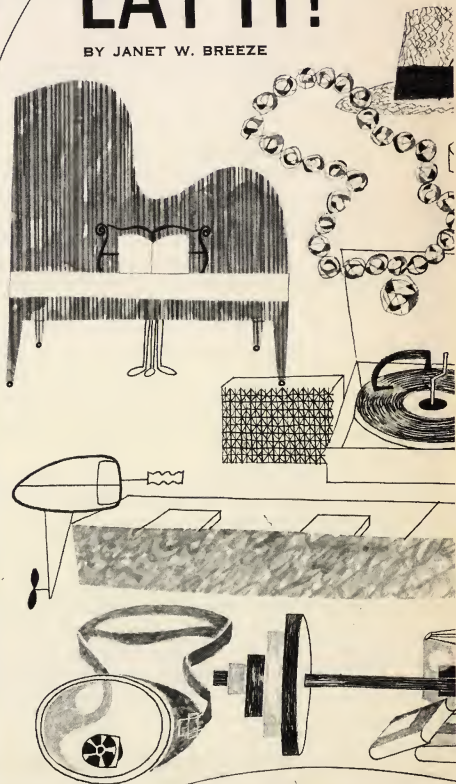
"IT'S NICE...BUT YOU CAN'T EAT IT!"

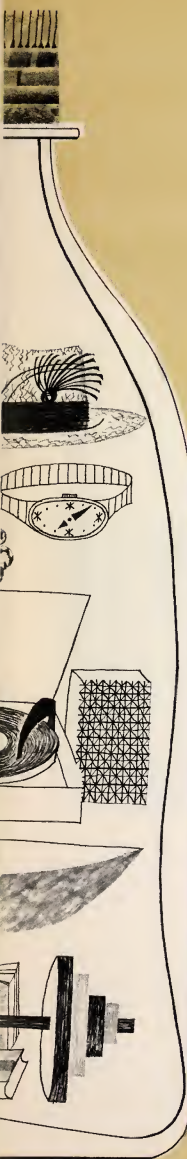
BY JANET W. BREEZE

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

(D&C 82:10.)

Charlotte bustled herself about the living room, folding up the newspapers and straightening the throw rugs. The bishop was coming to meet with her husband about a special Aaronic Priesthood problem. And she wouldn't want the bishop seeing the house cluttered. Besides, she didn't want anything to detract from the large, smartly-furnished room's newest addition—a bleached walnut grand piano. It had just arrived, and the excitement surrounding its entrance into her home had Charlotte feeling as giddy as the time she went to her first formal dance. For months she had scrimped and saved, just to make the down payment. And at last she had the costly treasure at her fingertips, even though it did still belong mostly to the finance company. It was going to make such a big difference in their lives. People were happier when





they surrounded themselves with music. This she knew. And now, they too, would be happier.

She ran her finger down the keyboard as she passed the piano on her way to answer the door.

The bishop was a young man, about ten years the junior of Charlotte and her husband; but they admired and respected him greatly for the mature wisdom he had displayed in directing the affairs of the ward.

"Good evening, Bishop. How's your little family?"

"Just fine, and yours?"

"Couldn't be better."

Charlotte closed the door behind him and hastened to draw his attention across the room.

"See the new member of our family?" she beamed.

"Well, when did this happen?"

"This afternoon. And I've been playing it ever since."

"Someone must think very highly of you, Charlotte, to present you with such a gift."

"Oh, it wasn't a gift! We bought it. That is, we're *buying* it. Three thousand dollars was a shade more than the cash we had on hand."

The bishop reached over and played a soft, brief melody.

"It has beautiful tone."

And then he looked straight at her, half smiling so as not to offend the dear sister who took such an active part in sharing the ward's responsibilities.

"In fact, it's a *very* nice piano," he said, "... but you can't eat it."

So—why should anyone *want* to eat a \$3,000 grand piano? Why would a bishop risk offending a dedicated member of his ward by making such a comment? Why? Because only the month previous Charlotte and her husband had turned down an invitation to join a ward food storage program.

"We just can't afford it!" Charlotte had told the welfare representative. "And besides, we haven't the facilities

for storing even a month's supply of food, let alone have at least a year ahead. We would have either to deprive the children of each having a room of their own, or else build another room in the basement. And we can't afford *that*!"

The attitude of Charlotte and her husband is not rare among church members, who have been aware of the "Welfare Program" since it was first reintroduced to the Church by the Prophet Heber J. Grant in 1936. Although countless members have responded to the call of preparedness, still more have not. In some wards, where polls were taken prior to a storage program, it was found that only two and three families in a ward had "adequate" storage. Many families had several cases of good intentions, but nothing planned toward a sufficient balanced diet.

None of us know when personal illness or injury, or a work stoppage due to any number of things beyond our personal control may deprive us from making our living for days, weeks, months, or years. One of the great purposes of the welfare program as stated in the handbook is to encourage "members to get out of debt and to provide themselves with enough supplies to carry them and their families over periods of injury, sickness, and unemployment."

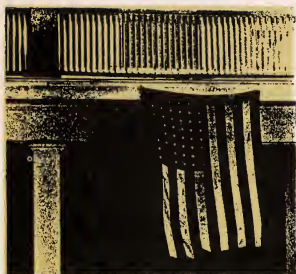
Yes, we have been advised and warned—for so many years that some members of the Church have developed an apathy toward the immediacy of *acting*. They feel it's a good idea to store *after* they accumulate this and that, or take the trip they've been saving for, or get the children raised—then they'll obey the inspired advice given by their *leaders*. Right now—they "just can't afford it."

But the way is open. The way is *always* open when we obey the Lord. The 1961-1962 MIA theme was a reminder to all of us. •

"I will go and do the things which the Lord (Continued on page 690)

BE A SQUARE

BY ELDER EZRA TAFT BENSON
OF THE COUNCIL OF THE TWELVE



My beloved brethren and sisters, in humility and gratitude I face you this morning. I bear witness to you, my brothers and sisters and friends, that what you have just witnessed in this presentation is the truth. (Presentation of the MIA Theme Moroni 10:4.) I bear witness that the Book of Mormon is a sacred volume of scripture, that it is true, that it is an added witness to the divine mission of Jesus Christ, an added witness to the divinity of the Holy Bible. I bear witness that Joseph Smith is and was a Prophet of the Living God, one of the greatest, if not the greatest Prophet that ever lived upon the earth. These things I know with all my heart and thank God for this testimony.

It is an honor to participate in this wonderful program this morning. I love the MIA. Through fifty years it has touched and blessed my life, and of the many thrills that I have received and the joys that have come, I think the greatest thrill of all occurred this morning when President David O. McKay and his lovely companion surprised us by entering this meeting. This

is an event, I think, that we shall never forget.

As I picked up the program for this conference in my office the other day and opened it to a full spread and looked at the cover, I received a thrill that will remain with me for many weeks and months to come. Youth looking up, looking at the world, facing the world, honestly. I thought of the father—not a very good father, I fear—who went out in the early night with his little son into a neighbor's field to steal small melons, and after looking in all directions around him he gave the signal to the son to start putting the melons into the basket. But the little six-year-old boy said, "Daddy, there's one place you didn't look."

"What's that, what's that, son? Where?"

"Daddy, you didn't look up."

We want the young people of this Church to look up, to face the world. Forty years ago while serving as a humble missionary under the inspired leadership of President David O. McKay, we had a little pamphlet entitled, "The Latter-day Saints and the World." This Church of which we are a part is a world organization. Our message is a world message. Our program is a program for the youth of the entire world. It fits anywhere. It has come forth under the inspiration of heaven, and it is being directed under that same inspiration.

And now you, my brethren and sisters, are called to leadership. You have been called to provide divinely inspired leadership for the youth of the Church. It is expected that you will study diligently in order to come to an understanding of the purposes, policies, and potentials of the great MIA program. Your success in the

lives of people will be commensurate with your preparation, your perseverance, and your prayerfulness. May the Spirit of the Lord always be with you.

This conference, the literature you will receive, the instruction that will come, the notes you will take will inspire every leader to approach his assignment with confidence, enthusiasm, wisdom, and dedication. Thus, will the calling of every MIA leader be magnified to strengthen the character and increase the testimony of the youth of the Church, and may you always remember that the whole



purpose of the Church is to build men and women of character, men and women of strength, men and women of faith—Godlike men and women. Character is the one thing we make in this world and take with us into the next.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day." (D&C 4:2.)

Think of your motto, "The Glory of God Is Intelligence . . ." I sat at a luncheon given in my honor at the

*ADDRESS GIVEN AT MIA JUNE CONFERENCE, FRIDAY MORNING, JUNE 14, 1963.

great Purdue University a few years ago, and at my side was the president of the University, Dr. Havde. Some twenty men were at the table. In the conversation he said, "Well, I see you Mormons have done it again." I said, "What have we done now?" He said, "You're way out in front as usual in the field of education. I have just read the annual report. How do you do it? How do you account for it? You're not a wealthy state, but you're always out in the foreground."

I said, "I'm not sure I have the answer. Maybe I can contribute a little. The Church has always placed emphasis upon education. We believe that a man is saved no faster than he gets knowledge. We believe in the great eternal principle of eternal progression, and then we have a great youth organization in the Church that we call the MIA and their theme is 'The Glory of God Is Intelligence.'"

"What is it you say?" he asked. I repeated the theme. He said, "I never heard anything like that." Then he called the attention of these twenty men and repeated our conversation. A few moments later in the great music hall were 7,000 farmers from twelve states. As their speaker was introduced the president of this university again repeated our conversation and repeated the MIA theme, "The Glory of God Is Intelligence."

Sometimes I think we are so close to it all as MIA people we fail to appreciate the blessings of MIA.

Colors—gold and green—brought and displayed on the grounds during today's wonderful reception. Gold typifying strength, honor, and power, or the glorious heights to which youth may attain. Green de-



noting youth, growth, and progress.

You know the purpose of MIA—to provide a means by which the doctrines of the gospel can be more effectively taught to the young men and women, that testimonies of the truth of these doctrines and the divinity of the mission of Joseph Smith might be gained, and also that the literary tastes of the young might be developed and their social activities brought under better management and control.

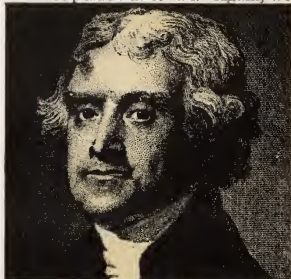
You have read and will read in the new executive handbook the charge given to you as leaders by the First Presidency of the Church.

What does MIA mean? It means Mutual Improvement Association. MIA means an organization of young men and an organization of young women—two organizations working co-operatively together for mutual improvement in the spirit of unity. MIA means a helping organization—an auxiliary to the priesthood of the Church. Its purposes are to develop testimonies of the gospel, develop talents, provide social activities, provide recreational activities, develop faithful Latter-day Saints.

Yes, MIA provides spiritual growth through gospel study, spiritualized recreation through playing and praying together, cultural enrichment through social activities. MIA is for everyone twelve years of age and older.

And now, my beloved leaders, you are working with the choicest materials obtainable anywhere. These young people are not just ordinary young people. They are not just the run of the mill. They are choice spirits. President Wilford Woodruff said this: "The Lord has chosen a small number of choice spirits of sons and daughters out of all the creations of God, who are to inherit this earth; and this company of choice spirits have been kept in the spirit world for six thousand years to come forth in the last days to stand in the flesh in this last Dispensation of the Fulness of Times, to organize the Kingdom of God upon the earth, to build it up and to defend it . . . and to receive the eternal and everlasting Priesthood (of God)."

You cannot fail in this work. This is God's work. These are his children. This is his program. We are his helpers. If we do our part he will not permit us to fail. Again, we



live in the world, but we must not become a part of the world so far as the sins and evils of the world are concerned. Listen to the words of President David O. McKay. "Never before in the history of the Church were there so many insidious influences at work among our people as today. Never before have dangers been so threatening to our youth. There are more threatening influences enticing our boys and girls from paths of duty than there were years ago."

Yes, we're in the world. We're in a sick world, a world that is in trouble. There are strange and dangerous trends that endanger the lives and the characters and the well-being of these choice young people. Recently I read the address of Dr. Max Rafferty, Superintendent of Education of California, which has caused such a stir. May I quote a few words. He said: "Patriotism feeds upon hero-worship." You must be worthy to be heroes to these young people. They look to you. They will heed your example. They will follow your counsel if your example is right. "Patriotism feeds upon hero-worship, and we decided to abolish heroes. . . . It is interesting and significant," says Dr. Rafferty, "that education has deliberately debunked the hero to make room for the jerk. . . . The results are plain for all to see; the worst of our youngsters growing up to become booted, sideburned, duck-tailed, unwashed, leather-jacketed slobs, whose favorite sport is ravaging little girls and stomping polio victims to death; the best of our youth coming into maturity for all the world like young people fresh from a dizzying roller-coaster ride, with everything blurred, with nothing clear, with no positive standards,

with everything in doubt. No wonder so many of them welsh out and squeal and turn traitor when confronted with the grim reality of a Red military force and the crafty cunning of Red psychological warfare."

Talk about need for leadership. There has never been such a great need as there is today. Your challenge is clear. These, our young people, must have a clear allegiance. They must have positive standards. They must hold to those anchors which you can provide through the program of the Church. They must



be young men and women of character.

In *Scouting*, a magazine for adults, in the April issue I read an article by Charles H. Brower which has stirred me. I hope every MIA leader reads it. May I quote from it? He says: and he gives this as only one example of what is happening in the world in which we live, the world which the youth faces, how fundamentals are slipping away, how there has been a decline in the basic standards, a demoralization. And then he states this:

"Back in Mark Twain's day, 'square' was one of the finest words in our language. You gave a man a square deal if you were honest. And you gave him a square meal when he was hungry. When you got out of debt you were square with the world. And that was when you could look your fellow man squarely in the eye.

"Then a lot of strange characters got hold of this honest, wholesome word, bent it all out of shape, and gave it back to our children. Now everyone knows what a square is. He's the man who never learned to get away with it. A Joe who volunteers when he doesn't have to. A

guy who gets his kicks from trying to do something better than anyone else. A boob who gets so lost in his work that he has to be reminded to go home. A slob who still gets all choked up when he hears 'America the Beautiful.'"

We want to raise young men and women to be squares if this is what squares are. Young men and women who can get choked up when they hear "America the Beautiful." Going on, this author says, "His tribe, the square, isn't thriving too well. He doesn't fit into the current group of angle players, corner cutters, sharpshooters, and goofoffs. He doesn't want to fly now and pay later. He's burdened down with old-fashioned ideas of honesty, loyalty, courage, and thrift. He may already be on his way to extinction. He and all the rest of us live in a country quite different from the one we were taught to love. Conformity is sweeping the country. While more and more people want to get seats in the grandstand, fewer and fewer want to sweat it out down on the field."

Leaders of youth, we want our young people on the field. We want them sweating it out. We want them to have responsibility, because they grow under responsibility. We are not a Church of organized sitters. We are a Church of organized workers, and we want our young people to get into it with all their enthusiasm and power. Further on in the article Brower says, "It is easy to prove that Nathan Hale, Patrick Henry, Paul Revere, George Washington, Benjamin Franklin, and almost every one else you care to include among our national heroes was a square. Think what they might have said had they not been squares."

"Nathan Hale: Me spy on the British! Are you kidding? Do you know what they do with spies they catch? I'll give you a flash, chum. They hang them.

"Paul Revere: What do you mean ride through every Middlesex village? And in the middle of the night yet. Why me? Am I the only man in Boston who has a horse?

"Patrick Henry: Sure I'm for liberty—first, last and always. But we've got to be a little realistic. We're a pretty small outfit. If we start pushing the British around someone is going to get hurt.



"George Washington: Gentlemen, I am honored. But try someone else—say General Gates. I'm just getting things organized at Mount Vernon. Also you might say I already served my time. Against the French, you know.

"Benjamin Franklin: What we really need as Ambassador to France is a young man. I'm 70-years-old. It's time a new generation took over."

Well, that's not so funny. Perhaps it is significant that such men, such patriots, that what they actually did say has been quietly sneaked out of the school books of today. Is that a challenge for the leaders of youth in this Church? *This Week Magazine* recently surveyed history books issued before 1920 and compared them with those being used today, issued since 1920.

Nathan Hale said, "I regret that I have but one life to give for my country," in eleven of the old textbooks, but in only one of the new textbooks. Patrick Henry said, "Give me liberty or give me death" in twelve out of the fourteen earlier texts, but in only two out of the forty-five recent texts. But John Paul Jones set the record. He said,



"I have not yet begun to fight," in nine of the old books and in none of the new books.

Is this a challenge? Today's world! Today's world is warped. We must give direction to our young people. When Dwight D. Eisenhower was President, he appointed a Committee on National Goals to decide where we were going. Perhaps a first step should be a commission on National Heritage to make sure we remember where we have been.

May I remind you that of the twenty-one notable civilizations that have existed, of which we have rec-



ord, nineteen of them perished, not from external conquest, but from the evaporation of belief within. Today, our country still has a choice. I believe it has already begun to make that choice. Gatherings such as this give me hope. I believe it is going back to its old beliefs in such things as ideas, pride, patriotism, loyalty, devotion, and even hard work and faith in God.

Yes, the struggle is on, and it's very real. Our great leader sees it clearly. Let me quote further his words. "Some of our boys and girls think the standards of morality have changed," said President McKay. "The standard of morality of the Latter-day Saint boy and girl will never change. Standards of the outside may change, may be lowered, and that influence may penetrate our social organization, but our standards must be maintained. Our boys and girls must know these standards. On whom rests this responsibility? The MIA with its classwork and with its activities of music, dance, sports, and drama—all tend to make for our young people (and for those who like to stay young) a very complete and desirable way of life."

Yes, I think there are indications that there is being a slow reversal back to these basic fundamental concepts. Twenty years ago half of us belonged to churches, but today sixty-four percent of us belong. I realize that some churches have watered down their beliefs in the divine mission of Jesus Christ. They no longer accept him as the Redeemer of the world and the Savior of mankind, but it is heartening to know that sixty-four percent of our people are affiliated. There are fifty percent more symphony orchestras today than there ten years ago.

Expenditures for all cultural activities have increased seventy percent in the past ten years. Since the turn of the century, the percentage of our population that has graduated from high school is up ten times, and the percentage that has gone to college is up seven times.

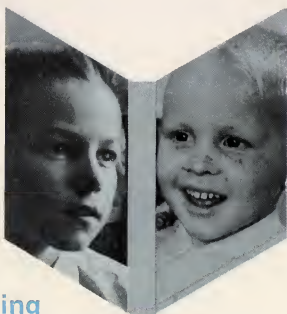
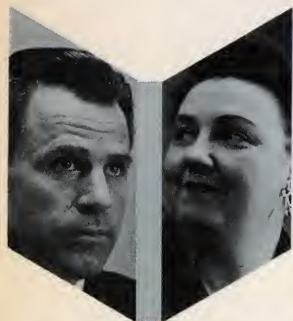
But the greatest thing that has happened is that our nation has a whole new set of heroes. Their names are Cooper, Glenn, Shepard, and others. These lads grew up to be squares, for who but a square would volunteer his life for his country? They are not even ashamed of their feelings. John Glenn says he gets a funny feeling down inside when he sees the flag go by.

Can you inspire that same feeling in the youth whom you direct? Imagine that. He's proud of his small town, proud of his small college, proud that he is associated with scouting. I wish you could have seen Cooper come onto the stand at the annual meeting of the Boy Scouts in New York City last month, surrounded by hundreds and thousands of leaders of boys. Then to have them bring onto the platform, as a surprise, Cooper's scoutmaster of years ago, and to see those two men throw their arms around each other as they thought back to the day of that Scout troop.

Mr. Brower suggests that we all join the S.O.S.—the Society of Squares.

Some three or four years ago I had the honor of addressing the National Youthpower Congress of young rural boys and girls in a great auditorium in Chicago. It was a thrilling experience. Only the other day I received from my good friend, Charles B. Shuman, head of our greatest farm organization, his feelings after facing this group of young men at another National Youthpower Congress, and he said, "Despite the 'twist,' far-out slang and hot rod cars, today's teenagers are America's greatest national resource—our best hope for the future. They are energetic, imaginative, enthusiastic, capable and optimistic—they have what it takes to straighten out the mess that the present generation has made of things, providing we give them half a chance. And what a mess it is—suspicion and hatred in a world divided into two armed camps, a three-hundred-

(Continued on page 701)



Books and Family Living

BY ANNIE LAURIE VON TUNGELN

On my desk lies a check, but not an ordinary one. It is headed "Library Bank, Any City." The next line reads, "Pay to the order of Any Child." The amount is "Unlimited Resources." In the lower left-hand corner are the words, "For Information, Fun, Inspiration." The check is signed "Your Library."

This "check" is drawn on the public library, but good books, from whatever source, can help a family attain its maximum in wholesome and joyous living.

There is perhaps some truth to the phrase appearing in a professional magazine that "too many exaggerated claims have been made as to what literature is accomplishing in the lives of American boys and girls."¹ We should not expect books and reading to work miracles. And yet, as the author goes on to point out, books can offer a great potential for meeting some of the human relations needs of children. We cannot know at what point which book may so stir the imagination as to give direction to the entire course of a person's life.

Books strengthen and enrich individual and family life in many ways.

A book placed unobtrusively in a child's hands can sometimes do much toward bringing about new understandings of himself and better relationships with others. Reading encourages him to identify his own problems—problems he may have sensed but not wanted to confide to parents or admit even to himself. Most of the problems facing boys and girls today can be found in books, with ways in which some particular child or children solved them. Many youngsters recognize character traits of people in books as good or bad and relate them to their own emotions and behavior. The realization that book characters, real or fictional, have met difficulties successfully is encouraging, and their solutions may suggest satisfactory answers to young readers.

Reading can clarify children's ideas of a world that sometimes seems hostile or

¹The *Instructor*, Dansville, N.Y., November 1953, "Children Get Real Joy from Reading," by Frannie C. Hunn, p. 25.

unfriendly and help them realize that they are not alone in it.

Parents, too, can help their boys and girls in the selection of books to meet particular needs. Most librarians and teachers are glad to make suggestions to parents; they are often familiar with just the "right" book at the right time for a youngster.

Good reading can help children develop and maintain ideals that will guide them throughout their lives. We cannot know how many young hearts were fired by Harriet Beecher Stowe's *Uncle Tom's Cabin*, but there is little doubt that it implanted the great ideal of freedom in many. Children sometimes identify with a book character or great person about whom they read as well as a noble cause or ideal and are inspired to try to emulate an Albert Schweitzer, a Clara Barton, or a Robert Frost. Thus, books can help youngsters decide on their life work or on an avocation. Such encouragement can come from reading biography and fiction in which young heroes and heroines follow certain interests as well as from books designed specifically to give information on careers.

Books often fulfil a need for quiet. In a good article about teaching children in a polio ward to love reading, the author stated that in so far as she was able to determine, time was never set aside in the homes from which the children came for "quiet aloneness."² The need for quiet in most of the children, she continued, was a hunger "close to starvation."

Books can help children to discover the land of "make-believe" and continue, as they grow older, to be an incentive to the imagination. It is perfectly legitimate, too, that, as in the case of adults, reading should serve now and then as an escape from reality.

In many homes "quiet togetherness" is as important as quiet aloneness. Reading together in the home can enrich family association and bring members closer together than almost any other diversion. Few joys equal that of sharing something from a book one loves with other members of the family. Bits of humor—"fun-bits," as one little boy called them—and words and phrases with book connotations can become part of family life.

In one family of my acquaintance the words, "Well, come then," have great significance. They are taken from the old folk tale "The Three Billy Goats Gruff." You will recall that after the two small billy goats had maneuvered to get across the bridge under which a terrible troll lived, the troll said to the biggest goat Gruff, "I'm coming to eat you up." The big billy goat replied in the classic sentence, "Well, come then."

When difficulties must be faced or when tensions arise in the home, one member is very apt to say, "Well, come then." The whole family usually bursts into laughter, and the clouds clear quickly.

There is much truth in the words of a sign in a book store, "When we are collecting books, we are collecting happiness." Reading offers more than fun, but fun is an important aspect of it. Children like laughter. Books can develop a sense of humor that will stand a child in good stead all his life, and enjoyment with an adult of an amusing story can bring about a wonderful spirit of comradeship. "A child will follow you a long way once he has laughed with you."³

Books contribute to wholesome home life not only by developing in children values to live by and enhancing family fellowship but also by encouraging learning.

Reading has been called "the basis of all education."⁴ It broadens a child's outlook and tends to sharpen his observation and sets him thinking. It can lead to experiment and research. It enlarges his interest in people, their motives and actions and helps him to know the human heart.

Reading is a creative experience, for when a child reads, he is communicating with another human mind, and the requirements for his own participation are much greater than those of radio or television. Creative material isn't necessarily imaginative. Many excellent books in factual and scientific fields have been published within the last few years. Exploration under the sea and among the stars, discovery of the ages of man, a particular event or period in history as the Crusades or early American life, the mystery of seed germination or of a leaf or a raindrop can all lead to wonder and interest.

Good reading helps children develop language ability—a command of words and sensitivity to their power and beauty. Discussion of what is read, if it is spontaneous on the child's part, also improves general language skills. Poetry can not only furnish much joy and point up the spirit of the moment—as when snowflakes cover the earth, or the circus comes to town, or Thanksgiving fills the air—but it can also give valuable ear-training in the use of words.

Most parents do not have to be convinced of the value of reading in enriching family living. They are eager to help their children develop respect and love for good books.

There are many ways (Continued on page 680)

²The PTA Magazine, April 1954, "Reading Is More Than Fun," by Elizabeth O. Jones.

³NEA Journal, December 1954, "The Hills Beyond," by Frances Sayers, p. 530.
⁴Home, July-Sept. 1956, "Good Reading Is Fun," by Frances S. Lovell, p. 17.



- When we try to buy things which are beyond our financial means in order to keep pace with our neighbors, we are frequently accused of trying to “keep up with the Joneses.” Obviously, such vain action is indefensible. But in a much larger sense too many do little or nothing more than *just* keep up with our neighbors. As long as we are doing about as well as our immediate colleagues, we seem to be satisfied. Such satisfaction with mediocrity would appear to give justification to the following three statements for consideration: (1) Most of us tend to do minimum requirements in life—and no more; (2) such minimal efforts affect us now and in the life hereafter; (3) we should start now to set definite, realistic, but challenging goals for ourselves.

We tend to do no more than minimum requirements. This statement is exemplified at nearly every turn in life; for example, a schoolteacher from a western community soon noticed that some of his really talented and brilliant students were just coasting, not putting forth their best effort. Since the basic assignment had to be within the reach of the majority of the students, it was difficult to make an additional assignment for these gifted students without appearing to be unfair. After careful consideration, he invited them to come see him after class. Explaining as clearly as he could, he pointed out that since they had more ability, they could not expect to go on just keeping up with the others, that they would have to go a little farther, do additional probing, and give evidence of using their superior intelligence if they expected to continue to get top grades. Many of the students heeded this warning and made an honest effort to improve the quality and quantity of their work, but several did not—and were rewarded with lower grades at the end of the report period. The teacher was confronted almost immediately with not only the penalized students but with their parents as well.

“You are being unjust,” declared one upset mother. “He has done his assignments and has done well on his tests. It just isn’t fair!”

“Perhaps,” replied the teacher, “but let’s see. Your son is about five feet tall and weighs about one hundred fifteen pounds. His closest friend is about three inches taller and weighs at least twenty pounds more. If this class were one in which the students were required to load sacks of cement into a truck, would I be fair in



KEEPING UP WITH THE JONESES NOT ENOUGH

BY DR. WALTER E. MCPHIE
ASSISTANT PROFESSOR OF EDUCATION
BRIGHAM YOUNG UNIVERSITY

AFTER JULY 1963 MEMBER US EDUCATION
TEAM AT HAILE SELASSIE UNIVERSITY,
ADDIS ABABA, ETHIOPIA
MEMBER BYU THIRD STAKE HIGH COUNCIL

requiring your son to load as many sacks as his buddy who is bigger and stronger?"

"No, I guess not, but I don't see. . . ."

"Let me try another example, then. Suppose for a moment that this class were put into a room filled with silver dollars and the students were told that they could keep as much money as they could remove within a given time limit. Suppose, also, that your son were gifted with speed, agility, and good-sized hands while other students were relatively slow, clumsy, and had hands which could hold only a very few dollars at a time. Would I be fair if I limited your son to the amount of money the slower students were able to remove from the room?"

"Of course not," said the mother who was beginning to see the point.

"Neither am I justified," concluded the teacher, "in encouraging your son to take less out of this class than that of which he is intellectually capable. But when he can earn top grades for minimal effort—even though he is keeping up with slower students—I am doing just that."

The example given above is not just one isolated case; it is representative of conditions that exist all too often. The unfortunate part of the story is the realization that the poor attitude of the gifted students, unless forcibly changed, would most likely stay with them and become part of their character. The writer has rarely witnessed college students who were willing to go beyond absolute course requirements—as if the requirements were the ends in themselves, rather than the means to the ends.

Students in schools are not our only source of examples of mediocrity, however. Look about us. In any twenty-four hour

period one can easily see laborers who do only as much as they absolutely have to, waitresses who give only a bare minimum of service and who smile only if the tip is large enough, gas station attendants who ignore dirty windows or a partially deflated tire, schoolteachers or college professors who enter the classroom only half prepared (or not at all), politicians and public servants who do only the showy things that are apt to aid in getting them re-elected, etc., etc. Nor does the Church escape the evils of "just keeping up with the Joneses." If our neighbor ad libs through her MIA, Primary, or Sunday School lesson and gets away with it, why should we do more? If some of the teachers don't go to preparation meetings, if some board members do not carry out their responsibilities, why should we? If Elder Brown doesn't pay a full tithing or if Sister Black doesn't keep the Sabbath day holy, then why not do likewise?

Proliferating the above examples would serve no purpose. There appears to be little doubt that there is a tendency for us to put forth a minimum effort in nearly everything we do.

Minimum effort affects us now and in the life hereafter. Our ability to progress in this life grows on a foundation of previous experience, successful or otherwise. When we do less than our abilities will permit, we are not as well prepared for future encounters with life as we might have been; nor have we used our previous experience to full advantage. Thus, each assignment or task in life becomes an opportunity for advancement, a chance to develop and progress. The degree of advancement, development, or progression depends on the effort expended.

Some of us wish to rationalize when confronted with the above line of thinking. Some would even suggest that to do things *too* well is in some mysterious way immoral and sinful. It is reported that some time ago one of the Eastern members of the United Nations wished to give a gift to that important international body. Being a country noted for its fine weavers, it was decided that an exquisite rug would be representative and in order. The very best craftsmen in the nation were summoned and given the task. They worked painstakingly to produce a magnificent work of art. When it was finished, we are informed, it was perfect—except for one *intentional* flaw. The weavers, out of respect for Deity, purposely made one error, since only God had the right to be perfect.

One cannot help respecting the humility and sincerity of both the weavers and the contestant, but this does not mean that their reasoning is necessarily sound. Which of our earthly mothers or fathers would not rejoice in seeing their son or daughter excel

in some endeavor? Which of our earthly parents would have feelings other than pride in seeing the gap narrowed between their own skills and abilities and those of their children? If, then, with all of the weaknesses found in mortal parents, they can still sense pride in the accomplishments and progress of their offspring, why should anyone believe that our Father in heaven, in perfection, would be less delighted under similar circumstances? Would he not want his children to excel? Would he be pleased to see his children accomplish less than that of which they are capable—based on the flimsy excuse that to excel would infringe on his realm of perfection? The Savior was not speaking idly when he exhorted the people to be perfect "... even as (their) Father in heaven. . . ." (Matt. 5:48.)

Thus it becomes apparent that minimal efforts slow us down in this life and, since life is eternal and we take into the next life that which we have developed in this life, our lazy habits will be detrimental in the life hereafter. It would appear that our Father in heaven will be less interested in how well we have kept pace with our neighbors and more interested in how well we have kept pace with our own potentialities. "... for unto whomsoever much is given, of him shall be much required: . . ." (Luke 12:48.)

We need to start now to remedy the situation. Since most of us fall into the category of those who expend minimal effort only, there is a tendency for no one to do anything about it. We comfort ourselves in the knowledge that there are vast numbers who do as we do. If we are ever to break the bonds of mediocrity, however, we should commence immediately. This is perhaps best illustrated with a story told by a prominent psychiatrist. One of his wealthy patients who was seriously disturbed admitted, after much therapy and probing, that he had quit school before graduating, and that he had always retained an insatiable desire to get a college degree.

"You're wealthy," said the psychiatrist. "Why don't you go back to school and get that degree?"

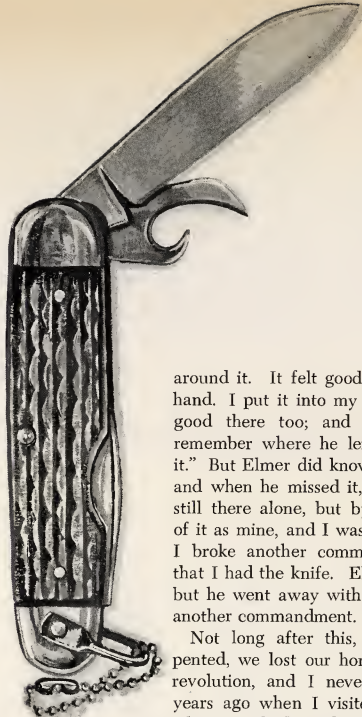
"What?" asked the patient. "Doctor, do you realize how long it would take me to do that? At least six years. I'm forty-four years old now. Do you know how old I would be when I finish? Fifty! I'd be fifty years old!"

"But tell me," replied the sage psychiatrist, "how old will you be six years from now if you don't go back to school? Doesn't it come out about the same either way?"

Many of us, like the patient in the illustration, rationalize that since we have failed in one way or another in the past, (Continued on page 685)

Better Late than Never

BY FRANK E. CALL



Fifty-five years ago I was living in a little colony of Mormon people in the state of Chihuahua, Mexico. My father owned a small grocery store, and I, though barely tall enough to see over the counter, helped clerk.

I had been taught reverence for truth and honesty; that stealing was among the lowest of sins, and that lying was even worse; but in a weak moment I did both. I was at the store alone when a customer, a man whom I knew well, came in and bought bananas. In those days bananas came on the original stalk, not cut up into hands as at present. This stalk, weighing perhaps seventy-five pounds, was suspended on a rope from the ceiling. Bananas were cut from the stock as the customer wanted them.

On this occasion the knife used for cutting them had been misplaced, so the customer, Elmer Thayne, offered me his knife to do the cutting. After Elmer had gone, I found the knife still lying on the counter. I picked it up and noticed that it was brand new with long, slender, shiny blades—sharp like razors. As I held it in my hand, I made the first step in the wrong direction, I broke one of the ten commandments. I coveted that knife. I closed my hand

around it. It felt good there; just seemed to fit my hand. I put it into my pocket, and it seemed to feel good there too; and I thought, "Elmer will not remember where he left his knife, so I'll just keep it." But Elmer did know where he had left his knife, and when he missed it, he came back for it. I was still there alone, but by now I had begun to think of it as mine, and I was not willing to give it up. So I broke another commandment. I lied. I denied that I had the knife. Elmer knew I had it, of course, but he went away without it, and now I had broken another commandment. I had stolen.

Not long after this, and before I had fully repented, we lost our home in Mexico because of the revolution, and I never saw Elmer again till two years ago when I visited the little town in Mexico where we had lived and where Elmer, now a little old man bent with age and partially crippled by rheumatism, still lived. I went to see Elmer. He had, of course, forgotten the incident of the knife, but I had not; in fact, this incident had haunted me all through the intervening years. Try as I would I could not forget that I had committed a sin far, far beneath the standards of the Church, beneath the teachings of my parents, and unworthy of a man holding the Lesser Priesthood. I lost that knife and owned and lost several others over the years. I had good knives and poor knives, small knives and large knives, but they all reminded me of Elmer and what I had done.

Though Elmer did not remember the knife incident, he did remember the little store and my father—of whom he spoke highly. He even remembered the little guy who used to work behind the counter. I related to him the story of the knife and the remorse I had felt through all those years; then I presented him a good pearl-handled knife that I had taken along for that very purpose. Elmer looked at me kindly, accepted the knife, and with a twinkle in his eye, said, "Brother Call, will you please accept this knife as a gift from me?"

Books and Family Living

(Continued from page 675)

in which they can help.

Most important, they can make reading a vital part of the family pattern of living. "Books and most children are natural friends that need only cordial bringing together."⁵ A good reading environ-

⁵Saturday Evening Post, December 12, 1959, "Must They Spoil Children's Books?" by J. C. Furnas.



A FUTURE WHERE LOVED ONES WAIT

RICHARD L. EVANS

We often see people bereaved and wonder how they face the irrevocable fact. But the fact is that they face it because life goes on, and because the fact is there to face. And they face it with an awareness that all of us shall face such circumstances; all of us will face the ultimate eventualities. We all one day leave life and loved ones, or our loved ones leave us, and we go on, calmly as we can, as we must, because we must. "In every . . . age the thoughts of men have traveled on beyond the narrow bounds of mortal life," wrote a distinguished writer, "and, while the mystery of death has been deeply and often tragically felt, it has never been accepted as a finality in human experience. . . . The tide of vitality in the heart and soul of man . . . sweeps past the mystery of death and on into the undiscovered world beyond. . . ." "How [then] shall we think of the dead? . . . I can . . . tell you how I think of the dead. I think that there are no dead; I think that there is no death; . . . that life goes on unbroken by what we call death. . . . I think of death as a glad awakening from this . . . life; as an emancipation from a world which, beautiful though it be, is still a land of captivity; as a graduation from this primary department into some higher rank . . . of learning. I think of the dead as possessing a more splendid equipment for a larger life of diviner service than was possible to them on earth—a life in which I shall in due time join them if I am counted worthy of their fellowship in the life eternal. . . ." "It is this that sustains us as our loved ones leave—not the immortality of memory only, or of deeds, or of posterity, but the immortality of a literal personal continuance. And so we come again to reaffirmation of faith—faith in the eternal continuance of truth, of intelligence, of personality, of progress—faith in the eternal plan and purpose of our Father in heaven who made us in his own image, and whose intent it is that we should have everlasting life with our loved ones, with family and friends. With such assurance we can face the loss of loved ones with blessed precious memories, and not too much to mourn. As Henry de Lafayette Webster said: "There is a future, O thank God!"⁷—a future where our loved ones wait.

¹Editorial, *The Outlook*, March 29, 1902.

²Dr. Lyman Abbott, *How Shall We Think of the Dead?*, January 4, 1902.

³Henry de Lafayette Webster, *Lorena*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, May 26, 1963. Copyright 1963.

ment is a priceless heritage. A child who sees his parents read and observes that they receive enjoyment from the written word will in all probability like to read.

Reading aloud to a child and encouraging him to make comments can send him far on the road to becoming an interested reader. Parents should continue to read to children, even after they begin to read for themselves. This gives youngsters an opportunity to stretch

their minds and to enjoy books written in language beyond their reading ability but which involve exciting ideas and activities that they are able to understand.

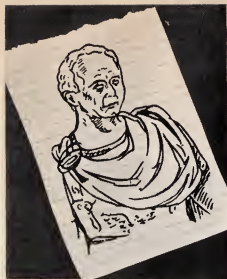
The very presence of books often whets interest. A librarian had the habit of putting a book that she thought would be appealing on a little odd shelf in the juvenile section of the library. She never directed attention to it unless it was mentioned to her, but many of the children rushed to the spot when they came in from school. One day she forgot about the book. A little boy dashed up to her and asked, "Hi! What's the blue-plate special for today?"

Parents, too, should make books available. Every child should have at least a few books of his very own to treasure and a place to keep them. It is important also for parents to provide children a time and a place where they may be alone and read if they wish. One mother says she will never forget the satisfaction she received as a child from reading in a big apple tree in her parents' orchard. Since their city home offers no apple tree, she and her husband have set aside in their modest cottage a small room known as "the quiet spot" where the children may read.

Although parents cannot be expected to have the thorough knowledge of children's books that librarians and teachers have, they can help in winnowing out "creative, honest, and usable books." They should accompany youngsters to the public library to acquaint them with its wonders and to check books until they are old enough to have their own reading cards.

The inscription for the Children's Reading Room at Hopkinton, Massachusetts, written by Emilie Poulsen sums up very nicely the joy and help that books can bring to individuals and to families:

"Books are keys to wisdom's treasure;
Books are keys to lands of pleasure;
Books are paths that upward lead;
Books are friends. Come, let us read."



Crude sketch that Arnold Friberg made when he was just a schoolboy.



Below: Friberg at work on his painting of Moses consecrating Joshua on Mount Nebo—one of large canvases commissioned by Cecil B. DeMille to guide the filming of the motion picture, *The Ten Commandments*.



See how a talent can grow*

Whenever you admire the work of a professional artist, remember this. He was once just an amateur. Like all skills and aptitudes, a talent for drawing will grow if fostered and developed.

Arnold Friberg was fourteen when he enrolled in a home study art course with Art Instruction Schools. Ever since then, his progress has been swift and sure. His paintings of the colorful Northwest have been widely used in advertising. More recently he has specialized in religious art. Public exhibitions of his canvases for *The Ten Commandments* aroused tremendous interest.

The home study art course taken by Arnold Friberg began with a grounding in art fundamentals. This was followed by more specialized work. In Friberg's opinion, any beginner needs the kind of guidance and encouragement he got from Art Instruction Schools, now America's largest home study art school.

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Accredited by the Accrediting Commission
of the National Home Study Council.

A Home to Go to

(Continued from page 664)

smiled, slightly, "I don't like to be around such old people."

They all laughed. But to herself the woman was thinking: *I can't decide.* Maybe it is you who can't decide which one should take me, where I would be the least bother. . . .

She knew it wasn't because they didn't want her. Not really. When she heard them talking at Donald's home a few nights later, she understood their problems. Donald said, "I'm afraid the children will make too much noise for her in that north room. And that's really the only place we have right now."

Ellen said, "Of course, my bedroom is upstairs, and she shouldn't climb stairs. But I would love to have her. You know that, don't you, Mother?"

Melinda, who had been pretending interest in the newspaper while the others discussed her like some commodity to be bartered back and forth, said, "What?"

"You know I would love to have you live with me, don't you? We would get along just fine."

"Well, we got along together for twenty-two years," her mother answered sagely, "but you have a husband. I'm not *his* mother, and I'm pretty old, pretty set in my ways."

Ellen, who belonged to more clubs and had more social life than the others, tossed the words off, easily, "Of course, dear. But the fact remains, you would be welcome if we had a bedroom downstairs."

The conversation went on until Flora told them, "Well, it seems to me then, that the only place for her is with me. She can visit with you others, of course. She will be quite free to come and go and do as she pleases. But we must have someone with her at nights."

"I suppose you ought to ask my opinion of all this," her mother said, laying the paper down, a slight quiver in her voice that she hated to admit. It was one of the signs of age, this shakiness in voice, the swift tears that came occasionally, almost unbidden.

"Well, don't you agree?" Ellen asked. "Don't you realize that you aren't as young as you used to

be? You adorable, stubborn little woman."

"I'm not little, and I'm not stubborn. I had to be strong-willed to raise a headstrong family, especially after your father died. Don't expect me to change all of a sudden. I still have a mind of my own, and I have a house and lot to think of. I can't just up and leave everything."

"Oh, we're not asking you to move tomorrow. We'll take care of all the details, you just relax," Donald assured her. "Now, you look tired, we'd better take you home, unless you would like to stay here tonight."

He looked to his wife, question-

STUDY IN RELATIVITY

BY MAUDE LUDINGTON CAIN

What is large? What is small?

Here is this redwood, towering tall,

Here stroking its giant bole am I,

And here is a golden butterfly—

Each as alive as the summer day,

And I, with my will, as alive as they.

I who can speak their names and know

The genus of each and how they grow,

Cannot push the tree away

Nor bid the lovely insect stay;

I cannot pull the tree to me

Nor go with the butterfly wide and free,

Nor bend the tree to my human will

Nor follow the butterfly over the hill.

Let me be humble, humbler than all—

I who am neither winged nor tall.

ingly. She shrugged, saying, "The guest room isn't made up, but I could manage it."

Melinda stood up, "Thanks. But I want to go home."

Flora said, "We'll take you. And don't look so unhappy; all we're trying to do is look out for you. You may as well make up your mind to it."

"I know. But I've been looking out for you. It seems strange to be suddenly no use to anybody . . . not able to help."

"You'll always be a help to all of us," Donald assured her, as he helped her into her light coat and out to the porch.

And when they reached the house, Flora took her to the door, unlocked

it, turned on the light, looked about, and even turned the bed down for her as she said, "I hate to leave you here alone."

Melinda laughed, "That's silly. This is my *home*, remember. I don't feel alone. All I really need is one of you to live just a little closer than you do."

"I know. But none of us do, so you just be getting ready."

Just like that, Melinda thought, move out, leave your home, everything you've worked for, lived for, move into a new-fangled house with gadgets for everything. Move to someone else's tune. But what else was there for her to do? She couldn't hold out against all of them.

Melinda looked at the large, walnut, four-poster bed, and knew she could never sleep as well in any other bed in the world. Never.

It was less than two weeks later that Flora and Jean came over to tell her they had come to help her start packing.

"Procrastination is no use, Mama," said her daughter, "and with all the stuff you've accumulated, it will take time to go through it."

Melinda tried to protest, but they soon had her on the front porch going through a box of "trivia" as Flora called it. "Just throw out what you don't actually have to keep," she told her.

Trivial Rose petals from her bridal bouquet, browned and falling to pieces in the small Bible where she had kept them; a locket her husband had given her on their first wedding anniversary . . . with their pictures inside, each looking sober and posed, but young and handsome, both of them; letters; the piece of criss-cross-embroidered cloth she had made in school; clippings of recipes, of poems; their wedding announcements; a small, family portrait . . . all the children when they were small and dependent, and wonder-eyed about her knee. Which, except the recipes, could she throw away? What didn't she *actually* have to keep?

She closed the box and set it on the chair, got up, and went into the house. Looking about, she noticed that some of the bric-a-brac had gone from her marbletop table, and the what-not stand; a picture or two had gone from the wall. At the thought of the walls completely bare, the furniture gone from the

room, a wrench shook her that was so powerful she almost cried aloud. But she only stood very still for a moment to regain her calm, then she saw Jean sitting at the kitchen table, her head resting on her one hand, a pencil in the other.

Melinda walked toward her. "What are you doing that demands such serious concentration?"

Jean smiled, shrugging, "Oh, just trying to figure up our bills, and how we'll ever get enough money saved to buy a house. You're worried about losing one; we're worried about getting one."

Unthinking, her grandmother asked, "Would you like this one?"

Jean replied quickly, "Oh, heavens, I didn't mean that."

"I know you didn't, child. Or I would never have said it. Do you?"

"Well, Grandma, you know I've always loved it, and loved coming here, but we just couldn't afford it. And besides, well, I'd have to talk it over with Bill . . . I wish you didn't have to move. But I guess you get pretty lonesome here alone, and someone ought to be nearer to you."

Her grandmother bit her lower lip, "I guess there are worse things than being lonesome."

She walked through the kitchen door, out into the large, old-fashioned yard with lilacs, yellow roses, phlox, grass that wasn't as well-cared for as some in town but green and lush under the plum and apple trees.

She was about to go back when her eye caught something in the trash can. There lay the maxim that had hung on her wall for fifty years. She picked it up. It was old-fashioned with its wreaths of roses in each corner, and the words, "Bless This House," printed in large fancy letters, but it was hers, it was part of her home, of her life.

Her first instinct was to go angrily in the bedroom where Flora was going on with more of her changing, but she thought better of it, and waited until she could go calmly, "You'd better quit now, dear. You'd better go home. I want to rest. You've done enough for one day," she told her daughter in one swift breath.

Flora lifted her head from the job of dusting the pictures she had taken from the wall, hesitated, then said, "Well, perhaps we have done enough

for one day. You rest. We'll see you tomorrow."

Her mother nodded, not speaking.

When Jean joined her mother and they were leaving, Melinda said, "Next time, bring Robin. It's not fair to leave her home."

"Well, it was for your own sake. We thought it might be hard for you to have her."

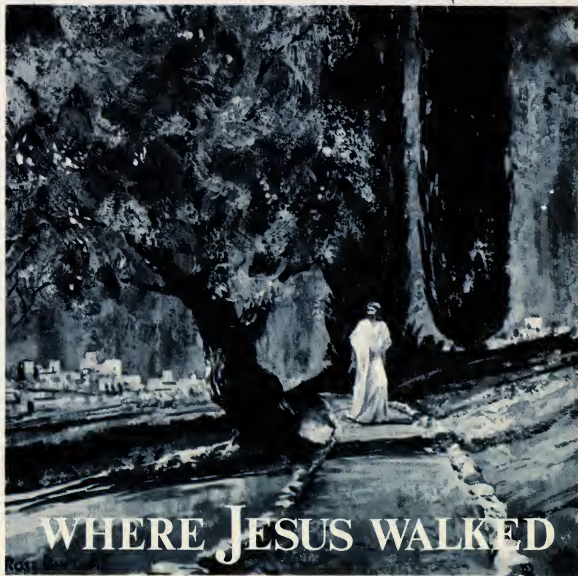
"That child does me more good than she ever does harm, remember that."

As she watched them go she said to herself, "Won't they be surprised tomorrow when I tell them I've decided not to move."

The next morning the phone rang. It was Flora. "I'm sorry, Mama, but I forgot I had club today. I just can't come over. And tomorrow I've promised to go to town with Ellen. But then, I suppose there isn't any particular hurry, is there?"

Her mother hesitated and then said quietly, "No, dear, there is no

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hurry at all. You see, I'm not going to move. I'm going to stay here."

"But Mother . . . I thought we had it all decided."

"You did."

"Well, we'll have to talk about it later. Now, I've got to rush." There seemed almost a note of relief in her voice. Bless her, Melinda thought, she wanted to do the right thing. But she knew as well as I did that it wouldn't be easy.

About an hour later, Jean came with Robin knocking her small fist against the screen door as she called, "Mom-a, it's me," as though it were the most important thing in the world—as in truth it was.

"Come in, come in," called her great-grandmother. "I just knew you were coming, so I started to make some cookies. You can help me sift the flour."

"Ota-y," agreed the child, following her to the kitchen, climbing up on the sturdy, ladder-back chair. Jean said, "Should you?" and Melinda scoffed, "Of course I should. You can light the oven if you want to."

When they were all about the table concerned with the chocolate chip cookies, Jean said, "About the house, Grandma . . . Jim and I talked it over, and we wouldn't

like any trouble with the other grandchildren . . . and . . ."

"And besides," Melinda interrupted, "you should have a newer house. Why settle for something where someone else has made all the memories. I've got a better idea."

"Really?"

"Yes. I'm not going to move. I . . ."

"Oh, now, Grandma. You need someone close."

"Close, yes. But not in the same house."

"But none of us live close enough to get here in a hurry," the girl argued gently.

"Not now."

Jean laughed. "That's what we're talking about."

"Not entirely," the woman assured her, putting the flour into a sifter and guiding Robin's hand.

"What do you mean?" Jean questioned her, looking at her as though worried that her mind might be wandering a bit.

Her grandmother gave what might be termed a giggle, as she responded, "Oh, I'm in my right senses all right. And being of sound mind, I have decided to give you and Jim the east portion of this lot, where you can build, and have a home of your own."

"But Grandma, what about the others?"

"They've all got homes. And I have a right to do as I please. In return you will be close by, and sort of keep an eye on me."

"Oh, it would be wonderful. I've always loved this location, with the hills so close, and the fields. We could get a loan, then, without a big down payment. Eventually, we could pay you."

"Shush and nonsense. I'm not going to be needing that green stuff. I'm really selfish in this. You know, I think there are worse things than being lonesome. And one of them would be to want to go home and not have any home to go to. That's why I want you to have a home, too, where you can start making memories."

"I think you're right, Grandma. You just stay home. And thank you. Thank you."

Robin reached up and kissed the seamed face, and whispered happily, "Yes . . . Mom-a. You stay home. With Robin."



COMMENCEMENT: THE "FINAL" EXAMINATION FOLLOWS

RICHARD L. EVANS

There are some thoughts that suggest themselves for those who are completing the efforts of acquiring credentials and are moving on to find their future. First, the finishers in life are entitled to some kind of special citation. What a good thing it is to finish a good thing—to follow through. Then there is the swiftness with which the year has passed—and future years will also move with such swiftness, increasingly so, which suggests the need for making early and solid decisions—for Commencement is simply what it says: a *place from which to begin to go*. Men were meant to work willingly, to pursue good purposes, to produce more than they consume, to respect the strength and soundness that come with solvency, to be a participating part—in short, to be profitable and not "unprofitable servants"¹ within and outside the scriptural sense. Service is never quite convenient. Nothing that interferes with comfort or pleasure or personal preference is ever quite convenient. But we have to learn to sacrifice convenience and personal preferences, if we are to be effective and "profitable" in the sincerest sense. We have to learn also to take pressures. The pressures of life exceed the pressures of school, because they are much more varied, much more "final," much more intense at times. After Commencement the problems are no longer theoretical, no longer hypothetical or mere paper problems. There are real and far-reaching facts to face. Indeed, in a sense, the so-called "final" examination comes after Commencement. The honors, the diplomas, the credentials must represent our personal ability to perform, must represent what we are, what we know, what we can do—if they are to mean much. And so as we leave school and enter the day-to-day doing of what we have been preparing to do, we have yet to take the highest test: to prove ourselves to be knowing, understanding, sincere in service, willing to work, with the good common sense to stay solvent—and to be profitable servants. The highest test is ahead. May God help you to pass it—all you who come to Commencement—this day—and always, into the farthest reaches of the future.

¹Luke 17:10.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, June 2, 1963. Copyright 1963.

Keeping up with the Joneses

(Continued from page 678)

it is too late to try to do anything about it. It is never too late to try to improve ourselves in an eternity. If we are to make use of our potentialities as our Father in heaven intended us to do, we should start now. Starting later wastes just that much more of what was potentially ours to achieve.

While perfection is the ultimate goal, our work-a-day and immediate goals need to be realistic—yet demanding. Requiring absolute perfection immediately would soon discourage us. On the other hand, we need to make our goals challenging. We need to make a careful inventory of ourselves. Have we been selling ourselves short—too cheaply? Have we been content to just keep up with our neighbors? Or can we do better—superior quality and more quantity? We may not be able to achieve perfection today, but if we are able to do more than we are doing, then we are not moving toward perfection as we should and could. If we can do more, we need to—now, today!

MY SPACE SHIP

BY HARRIET B. SHATRAW

My flightship need not conquer space

Above the void of sky;

*If I can launch my earth-bound craft,
I'll travel just as high;*

*For space is but the reach between
An unknown world and ours,
Whose fields may be but barren ground*

Or carpeted with flowers.

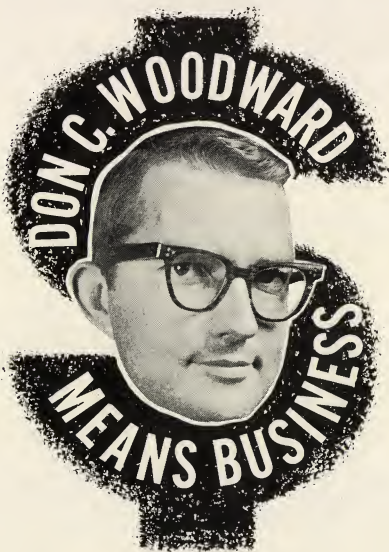
*But go I must and touch that world,
Long capsuled in a dream,
That waits beyond the count-down thrust,*

Beyond the vapor stream.

*So rise, my ship, to unknown heights
And spheres where I may see
The way to span the space between
The world of you and me.*



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The Law of Chastity

(Continued from page 667)

brothers in your undertakings; for behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give heed to their counsel.

"Suffer not yourself to be led away by any vain or foolish thing; suffer not the devil to lead away your heart again after those wicked harlots. Behold, O my son, how great iniquity ye brought upon the Zoramites; for when they saw your conduct they would not believe in my words.

"And now the Spirit of the Lord doth say unto me: Command thy children to do good, lest they lead away the hearts of many people to destruction; therefore I command you, my son, in the fear of God, that ye refrain from your iniquities;

"That ye turn to the Lord with all your mind, might, and strength; that ye lead away the hearts of no more to do wickedly; but rather return unto them, and acknowledge your faults and that wrong which ye have done." (Alma 39:3-13.)

Always the prophets have proclaimed God's law in regard to chastity, nor is there any exception in our own day. Listen to the words of living prophets. The First Presidency in a message to the Church during World War II said:

"The doctrine of this Church is that sexual sin—the illicit sexual relations of men and women—stands in its enormity, next to murder.

"The Lord has drawn no essential distinctions between fornication, adultery, and harlotry, or prostitution. Each has fallen under his solemn and awful condemnation.

"You youths of Zion: you cannot associate in non-marital illicit sex relationships, which is fornication, and escape the punishments and the judgments which the Lord has declared against this sin. The day of reckoning will come just as certainly as night follows day. They who would palliate this crime and say that such indulgence is but a sinless gratification of a normal desire, like appeasing hunger and thirst, speak filthiness with their lips. Their counsel leads to destruction; their wisdom comes from the father of lies.

"You husbands and wives who

have taken on solemn obligations of chastity in the holy temples of the Lord and who violate those sacred vows by illicit sexual relations with others, you not only commit the vile and loathsome sin of adultery but break the oath you yourselves made with the Lord himself before you went to the altar for your sealing. You become subject to the penalties which the Lord has prescribed for those who breach their covenants with him.

"Of the harlots and those who visit them God speaks in terms of divine contempt. They are they who have bargained away an eternity of bliss for the momentary pleasures of the flesh.

"The Lord will have only a clean people. He has said, 'I will contend with Zion and plead with her strong

VALUES

BY DEON NETHERCOTT OLSON

*Yes, experience is a great teacher,
And our wealth would exceed tons
of gold
If we learned all the good from
experience
And the bad from just "being told."*

ones and chasten her until she overcomes and is clean before me." (D&C 90:36.)

"But they who sin may repent and they repenting, God will forgive them. For the Lord has said, 'Behold he who has repented of his sins the same is forgiven and I the Lord remember them no more.' (*Ibid.*, 58:42.)

"By virtue of the authority in us vested as the First Presidency of the Church, we warn our people who are offending of the degradation, the wickedness, the punishments that attend upon unchastity; we urge you to remember the blessings which flow from the living of the clean life; we call upon you to keep, day in and day out, the way of the strictest chastity through which only can God's choice gifts come to you and his Spirit abide with you.

"How glorious is he who lives the chaste life. He walks unfeared in the glare of the noon-day sun, for he is without moral infirmity. He can be reached by no shafts of base calumny, for his armor is without flaw, his virtue cannot be chal-

lenged by any just accuser, for he lives above reproach. His cheek is never blotted with shame, for he is without sin. He is honored and respected by all mankind, for he is beyond their censure. He is loved by the Lord, for he stands without blemish. The exaltations of eternities await his coming."¹

The prophets of God do not stand alone in proclaiming the merits of chastity. These scientists who are delving into the nature of the human mind, the effects of the emotions upon health, and deep meaning of sex are making a great case for chastity.

Dr. Richard H. Hoffman, a famous psychiatrist, has declared:

"In psychological terms, modesty is the curb, or throttle we place on our instincts—especially on our sexual drives. The ability to control our emotions and behavior, to impose on ourselves a certain restraint, is one of the most important differences between man and the animals that crawl on the earth and swing from the trees."²

Howard Whitman, one of the best-known writers on scientific and sociological subjects, says:

"Sex in the marriage bond offers men and women their ultimate role: to become partners with God in the creation of new life. Although religion always has stressed this, science today is discovering the deep down frustrations of individuals in whom the primary purpose of sex is thwarted. . . . When the sexual capability is abused, unhealthy motivated, the creation of new life can be a tragedy. But in the marriage bond, with the healthy motivation of creation, the same capability brings life's richest blessings."³

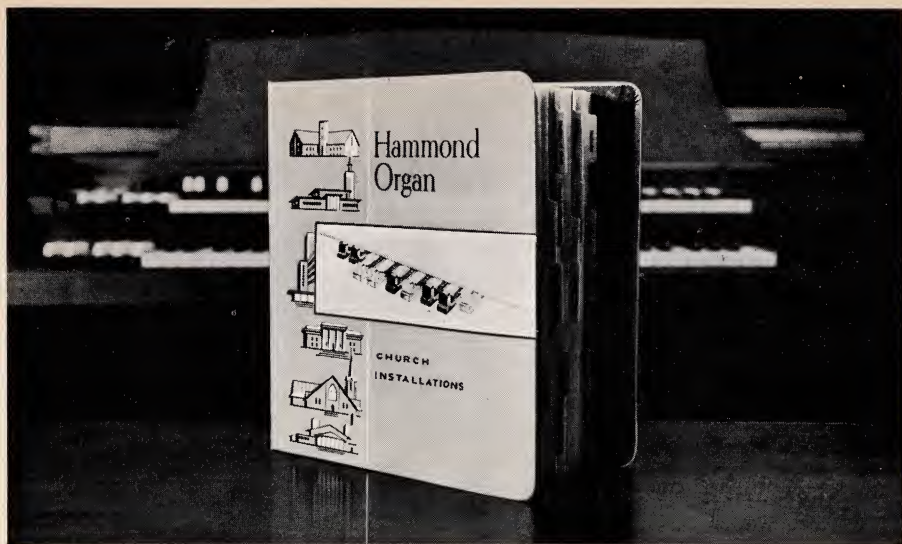
* Director Thelma Whalen of the Family Service of Dallas, Texas, comments, "If I could give young people the most priceless gift I could think of, it would be a talent for waiting."

There can be no doubt that mature love can be our most pure and rewarding emotion—that it is well worth waiting for and preserving. We know that sex without love is empty, incomplete, and unsatisfying. Only by living chaste lives can one hope to become like God.

¹Message of the First Presidency, October 2, 1942.

²Hoffman, Richard H., Dr., *Everywoman's Family Circle*, November 1958, p. 7.

³*Ibid.*



Count the Churches of your denomination which have bought a Hammond Organ

You can, quite literally, count the churches in your area—or in the nation—which, with musical needs akin to your own, decided to buy a Hammond Organ. Simply visit your Hammond Organ dealer. Let him show you the Hammond Installations directory, above. Get the names and addresses of as many churches as you want. Then, hear a demonstration—and consider these reasons why thousands of churches choose the Hammond:

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(Continued from page 650)

quarters with respect to conditions in Spain or other countries may be quieted. Indeed, if the Pope were to uphold the right of an international political organization like the UN to intervene anywhere, be it Spain, Italy, Russia, Michigan, Montana, or Mississippi, in order to provide an "effective safeguard" for unalienable individual rights, then it can be rather thoroughly concluded that the road taken towards political and religious pluralism by John XXIII was indeed real.

With respect to the foregoing critical issue, Part V discusses rela-

tions between Catholics and non-Catholics "in social and economic affairs." It is suggested that the "doctrinal principles outlined in this document . . . provide Catholics . . . with a vast field in which they can meet and come to an understanding *both with Christians separated from the Apostolic See, and also with human beings who are not enlightened by faith in Jesus Christ.* . . ." However, the Catholic faithful are warned "In such relations let the faithful be careful to be always consistent in their actions, so that they may never come to any compromise in matters of religion and morals." (66.) Noting that relations with those in "error" involve great delicacy and practical considerations,

Catholics are further advised that such relations must always be met "in accordance with the principles of the natural law, with the social doctrine of the church, and with the directives of ecclesiastical authority." "For it must not be forgotten," the document continues, "that the church has the right and the duty not only to safeguard the principles of ethics and religion, but also to intervene authoritatively with her children in the temporal sphere, when there is a question of judging about the application of those principles to concrete cases."

The action of John XXIII in convening the twenty-first ecumenical council, the first since the Council of the Vatican in 1870, also captured the imagination of the world. It reminded men everywhere of the cause of religion and the memory of Jesus Christ. Of the world's 2.8 billion inhabitants, nearly one in three is Christian. About one in five is Roman Catholic. *The Britannica Book of the Year* (1960) shows an estimated world membership of about 870,000,000 Christians (all denominations). About 528,000,000 are Roman Catholics. Next to the Christians rank those of the Islamic or Moslem faith, numbering about 429,000,000. As an earlier issue of this column suggested, the Christians, Moslems, and the world's twelve million Jews share a common belief in the God of the Old Testament. If this half of earth's population could better appreciate the things held in common among them, and the major sources of difference, even wider interest than that generated by Pope John might result. Perhaps the time will come, via Telstar or other means, when, instead of a quiz program, murder mystery, or western, some great oil company with world-wide interests in the West, the Middle East, could present a weekly panel in English of rotating experts, with questions-and-answers on Islam, Judaism, and Christianity. It could be more interesting than "What's My Line" in these times.



SHALLOW EDUCATION IS NOT ENOUGH

RICHARD L. EVANS

Last week we talked of acquiring credentials and of the fact that the highest examination comes after Commencement. Further on this thought an eminent surgeon recently said: "At a given instant, everything the surgeon knows suddenly becomes important to the solution of the problem. You can't do it an hour later, or tomorrow. Nor can you go to the library to look it up."¹ In other words, shallow education is not enough. And school isn't a time simply for acquiring credits or surviving certain subjects, but is a time for acquiring knowledge and character and competence that can be counted on and called upon as needed when needed. In many ways we put our lives, our health, our solvency, our safety, our very survival in the hands of other people, and we have to be assured that they have the knowledge, the character, the competence. A name on a desk, a title on a door, a signature on a certificate mean only as much as there is behind their meaning, and they mean no more. This is one reason why cheating is so hazardous, and why shallow, shoddy learning—the spirit of just getting by—is so altogether unacceptable. This is a world of causes and consequences, and we pay people for knowing, for doing, for producing, for experience, for results, for the ability to run the business, to solve the problem, to show a profit, to accomplish the purpose; and to succeed men must sincerely give themselves and their services, not superficially, but with dedicated seriousness. And Commencement is a time to examine ourselves—for at a given instance everything we know may suddenly become important to the solving of the problem. Oliver Wendell Holmes gave this summarizing sentence: "We are competent or not, honest or not, truthful or not, able or not, willing or not."² To this Winston Churchill added: "It is no use saying 'We are doing our best.' You have got to succeed in doing what is necessary."³

¹Dr. John W. Kirklin, *Time*, May 3, 1963.

²Oliver Wendell Holmes.

³Winston Spencer Churchill.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, June 9, 1963. Copyright 1963.

He who has a thousand friends has not one friend to spare; but he who has an enemy will meet him everywhere.

The Church Moves On

(Continued from page 644)

7 New York Region of the church welfare program was organized with New York, New Jersey, and Boston stakes comprising it.

8 It was announced that the Mill Creek and the Cottonwood regions of the church welfare program had been organized from a division of the Jordan (Salt Lake County) Region.

9 Elder Raymond H. Linford sustained as president of East Long Beach (California) Stake with Elders Vinton M. Merrill and Peter Dalebout as counselors. The new presidency succeeds President Max A. Bryan and his counselors, Elders Melvin E. Miner and Lorin B. Daniels.

10 Raleigh Region of the church welfare program was organized comprising the Greensboro, Raleigh, North Carolina, and Virginia stakes.

13 Pre-June conference events were underway with an all-day Young Women's camp day and an evening Master M Man-Golden Gleaner banquet.

14 With the traditional early-morning reception line amid the colorful flags on Temple Square, the sixty-fourth annual June conference of the Young Men's and Young Women's Mutual Improvement Associations began. Two general sessions were held in the Salt Lake Tabernacle.

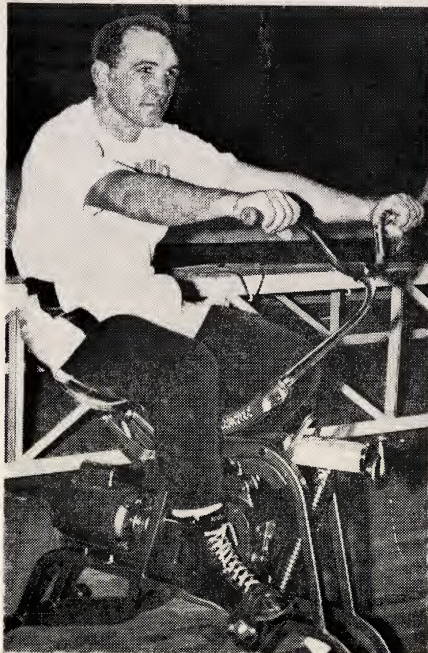
A violent summer storm hit Salt Lake City about noon causing considerable damage. The University of Utah stadium was flooded, and a group of Boy Scouts used the stadium as a lake and paddled around in canoes. The storm forced cancellation of tonight's performance of *Beyond the Blue Horizon*, the dance festival scheduled in the stadium. A weather station near the stadium reported that 1.11 inches of rain fell during the brief storm.

The Case of the Unspeakables, the speech festival, was twice presented this evening in the Pioneer Memorial Theatre.

The Golden Years of Scouting, the pageant commemorating fifty years of scouting in the Church, was given in the Salt Lake Tabernacle.

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*It's Nice . . . But You Can't
Eat It*

(Continued from page 669)

hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commanded them." (1 Nephi 3:7.)

When my husband and I first decided to adopt a regular and consistent plan of starting and building our food storage, we hadn't the vaguest idea where the initial financing would come from; for a rotation can come with weekly shopping, but there *must* be an initial investment to get started. However, we both felt that we *should* start, regardless. We'd manage to pay for it somehow . . . and we did. A few days after our big decision, my husband received a telephone call:

"Would you consider coming to the office for a few hours each Saturday?" the voice asked.

Needless to say, the few extra hours worked on Saturday more than paid for the storage program we had humbly and prayerfully decided upon.

The plan we started with was not elaborate. Creamed soups with vegetables. It was not complete. But it *was* a start. Later, as we rotated existing supplies and added additional items, our potential "diet" was greatly improved upon and the quantities increased.

Many varied plans for food storage have been tried, tested, and recommended. Information concerning these plans is available. If your bishop or branch president doesn't already have it—he can get it.

Our own starter plan was a combination of programs recommended by our ward and adapted to our own needs and tastes. By all means, *never store anything you wouldn't enjoy eating* is a basic rule to follow. But look beyond this rule. You may not enjoy eating wheat in the form that you store it, but when wheat is ground into flour with a hand mill, it makes the most delicious, nutritious, healthful, and satisfying bread. Food, too, cannot be put into dead storage. It *must* be rotated and integrated consistently into your everyday meal planning. In order for any storage

program to be effective, it must be studied and planned.

Although the thought of buying certain food items in case lots may overwhelm one at first, the difference in a case price and in the total cost by single can or package should make one feel better, particularly if it's an item you use frequently, and it can be purchased by the case when it's on sale. It's almost like running your own efficient little grocery store in the basement or in closets or under the beds of fairly cool rooms—wherever space is available. And it's great on those days when the banquet committee calls at the last minute for an additional casserole . . . there's always something in the house.

HEAVE HO, MY HEARTIES!

BY ALFRED I. TOOKE

*When you have so much to do
That you don't know where to start,*

*And you get to feeling blue,
And you're quickly losing heart:
Don't be a dumb thing!
Start SOMETHing!*

*Every little thing that's done
Means there's less and less to do,
And the battle will be won,
Often long before you're through.
Stay cheerful hearted!
GET STARTED!*

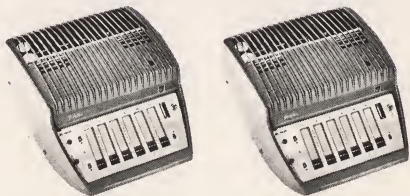
Yes, the challenge has been given to us. The need to respond to this challenge and obey the advice given by our leaders is becoming more apparent every day.

Not all of us are tempted to buy \$3,000 pianos. But we do find other excuses including the one of time to be bothered. It's most generally always small things that prevent us from reaching large goals. A new dress—the price of a case of tuna fish! A couple of reserved tickets to the ball game—the price of a case of tomato juice!

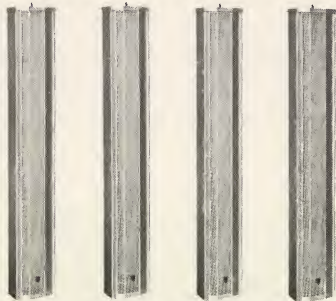
Maybe we *won't* need to fall back upon our cache of preparedness. But—what if we do? What about the new car; the backyard gym; the automatic dryer; the few small dollars spent only now and again on that record collection? All very desirable items—but could you and your children eat them?



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The Priesthood and the Home Teacher

We who live in this modern day of phenomenal growth of the Church are hardly aware of one of the great revelations given to the Church in this latter day. Constantly we see unfolded before our eyes the expression of its principles, yet we marvel not, we have become so used to it. Its application began at Kirtland and is so flexible that its principles governed the thousands there and now govern the millions here with equal facility.

This revelation designates the order of the priesthood, its division into quorums, each with its assignments and responsibilities. It indicates the order of presidency from the President at the head of the Church to the father at the head of his family. It points out the ecclesiastical order of organization into stakes and wards and the fraternal and service order of quorums. It also explains the interrelation of these into an orderly whole.

It is not revealed in any one special revelation of those in the Doctrine and Covenants, but rather is contained in many of them like the theme of a great symphony which dominates every phase of the music, or like the pattern in a Persian rug, which is woven inseparably into the warp and woof of it;



for example, certain parts are in the 20th section; there are more in the 84th and 88th; the 107th almost completely discusses it, and the 121st section gives it individual application. There are others. This revelation may be given a title. It is:

The relation of man to man under the Priesthood of the Son of God.

From the revelations we learn that presidents preside over organizations of members, that bishops not only preside but also are concerned over the physical welfare of the people, and that quorums are the answer to the need for fraternal association. Through all of this detail of harmonious organization runs the



theme of our relationship: "... when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, ... Amen to the priesthood of that man. . . .

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. . . .

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, . . ." (D&C 121:37, 39, 41-42.)

We are about to embark on a new application of our agelong relationships to this immense and awe-inspiring revelation of God's will to usward. We now undertake to give new emphasis to the old principle that we are our brother's keeper.

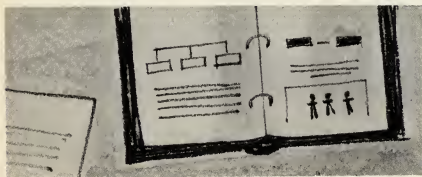
The Lord posed the question in the beginning by asking Cain, "Where is thy brother?" Cain in his hardened lust for the possessions of his brother, and even then with the blood of Abel on his hands, insolently gave the age-old and constant reply of the wicked, "Am I my brother's keeper?" (See Gen. 4:9.)

With entirely righteous purpose we are not now asked, "Where is thy brother?", but rather are given a declaration of fact, "Here is thy brother." Saying that, the second question follows. All of us agree that we are our brothers' keepers. Haven't we spent hours on farms, in canneries, in sewing bees, to provide for their welfare? Aren't we concerned with the

fasting which puts food in their mouths? We are our brothers' keepers.

But yet there is one thing we, perhaps, have left undone which we should have done. We have fed the body of our brother but not so well his soul. Today as we accept the assignment as Home Teachers we march forth to feed the spirit as well as the body, thus trying to help our brother to become the perfect man. As a modern apostle has said, it is time to "close ranks" and go forward with unfaltering zeal to this next step in our progress to eternal life.

Let us all accept the assignment; let each one accept his brother, and "with love unfeigned" look after his eternal soul. This done, we shall have reached our highest goal, for we shall have placed in our own hearts the meaning of the second great commandment, "... Thou shalt love thy neighbour as thyself. . . ." (Mark 13:31.)



THE PRESIDING BISHOPRIC'S PAGE



"IF I
WERE
YOU"

ADVICE
TO
YOUNG
MEN



BY J. WILLARD MARRIOTT

If I were you, I would first consider that I am living in the greatest age in the history of mankind, a time when there is more knowledge about practically everything than has ever existed on the earth before. And with this knowledge come great opportunities for the young man who has an inquiring mind, who is willing to work and prepare himself physically, mentally, and spiritually. I would try to realize that shiftless, uninterested, or delinquent young people will not profit, except perhaps in some creature comforts, by living in this age of wonders.

I believe a young man can do anything he wants to do if he will pay the price. All things in life have a price, usually the greater the value of the thing we want, the higher the price. There is a big price for straight A's in school, for a good character with faith in God, for a clean and healthy body, for a life of devotion to good causes. But the boy who achieves these things will enjoy the blessings of this age. He will succeed financially, avoid the plagues of bad habits, be mentally alive and spiritually happy.

Happiness is the objective of our existence. Everything we do is supposed to contribute to the joy of living. If I were you, I would turn off the TV and go to work. I would work diligently in the church, in

school, at home that I might have more of this joy of living. I would give my last ounce of energy to excel in all three of these institutions: the home, the school, and the church. I would choose good companions who also are trying to excel. I would study the lives of a few outstanding men of character and accomplishment and try to be like them. There is one man especially I would try to understand—Jesus of Nazareth. He knew the meaning of life and told a sick world how to live to attain happiness. I would pray over every real problem and live so close to him that he would be my partner and make it possible for me to reach my goals.

I would try to remember that we become weak and helpless and unhappy when we submit to temptation, but that we become strong, interested, confident, and happy individuals when, in the words of Huxley, "We do the things we should do, when we should do them, whether we want to do them or not." I would decide now that the building of a strong character is worth the best efforts of a lifetime, and that, if my Father in heaven is my friend, I cannot fail.

I would try to realize that most failures in life financially, socially, and spiritually are caused by bad habits. Habits make the man—habits of work, of study, of personal conduct, of prayer—make the difference between one man and another. It is said there is very little difference between one man and another, but that small difference becomes tremendous when habits are different. Think of the difference in the life of an alcoholic compared with that of a sober, self-disciplined individual; between an industrious person and an indolent one; between a kind and loving parent in a Christian home and one who is selfish and cruel, without the spirit of kindness and love for his family and associates.

Many years ago, I listened to a speech by Justice Sutherland of the Supreme Court to a group of college graduates. I have never forgotten it. In

part, he said, "You may graduate from this great institution, make a lot of money, become powerful in politics or in your community; but you will end up miserable, unhappy, and a failure in life if you have bad habits and do not live a Christian life."

Again, I emphasize that this golden age, as I see it, offers everything to the young man who first develops a good character and lives a Christian life. He can build on this kind of foundation and attain all the blessings that come through work, education, and opportunity. If I were you, I would follow the advice of the Master when he said, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." (3 Nephi 13:33.) All of my life's experiences have taught me that, as surely as the day follows the night, this promise will be fulfilled to the extent that "all these things" will contribute to our welfare and happiness here on earth and in eternal life to come.

Don't waste time; you have so little. It is one of your greatest assets. Today is the only day you are sure of; yesterday is gone; tomorrow may never come. Horace Mann said, "Lost yesterday (not today) somewhere between sunrise and sunset, two golden hours—each set with sixty diamond minutes—no reward is offered for they are gone forever."

At your age, you are preparing for life. The opportunities of youth in this golden age will not come later. Time wasted now will haunt you all of your days, but taken advantage of, will build you a rich, successful, and happy life.

BIOGRAPHICAL SKETCH

A Utah native, J. Willard Marriott is founder of Hot Shoppes, Inc., a national eating house chain, of Marriott Motor Hotels, and operates a 5,000-acre ranch in Virginia. He is a graduate of Weber College and the University of Utah, and served a mission to the Eastern States. For nine years he was president of the Washington (DC) Stake, and currently is chairman of the chaplains committee concerning LDS chaplains in the armed services. The Marriotts have two sons and three grandchildren.

A teacher remarked, "I can't wait five years for this program to take effect; it must work now." A mother said, "The days fly by so fast I must wring every bit of good from each moment; there is just no time." A businessman demands, "instant action." Right now is so important, it is all we have, we must blow the chaff away and let that which is real stand out. With life striding with giant leaps no wonder we all demand "instant everything."

In the morning, as we are awakened instantly by the alarm clock, we expect to jump into a shower with instant hot water to bring us face to face with the new day. Instant shaving with a quick electric shaver or a safety razor with instant lather spurting from a plastic bottle hurries the process along. Instant zippers and quick applying cosmetics make fast work of becoming presentable. Then on to the kitchen and instant frozen orange juice, instant drinks, and food from quick toasters and frypans. No cranking the car—an instant automatic starter has us traveling down the road. Instant automation carries us on and on throughout the day. The pace has quickened, and our reactions must also if we are to keep in step. We say we do not like this automation; but how many would be willing to go back to yesterday of lighting a fire in a monkey stove to get hot water, of washing clothes in huge tubs of soapy, lukewarm, scummy water and wringing out the large bed sheets with bare hands? No instant TV picture, no stereo music, no instant jangle of the telephone, no



vacuum cleaners, no instant ice cubes—all would make such a different world from the one we know today.

There is still another way to think about this instant thing. If there were instant weight gain as a chocolate candy was eaten or if a pound of fat instantly popped out on each person at the end of a big dinner most of our figures would be much slimmer, we would be more careful of how and what we ate. Then, too, if we could see instant results as we exercised, this activity would become more popular. If there were instant rewards or instant punishments for our deeds, lives would be lived quite differently. This instant thing reaches into many directions.

There is no such thing as instant learning. An idea may be quickly grasped, but it takes time to make it your own. Young parents often have the erroneous idea that a child will learn lifelong habits by telling him just once. Repetition and patience are a big part in the growth process. An instant or a sudden emotion may bring a sudden reaction; an angry word, an angry reply, a quick smile, a sunny smile, a good deed will usually bring an immediate good act in return. "Instant" is spontaneous in this respect.

Our modern life is instant, quick, and pressing, and we might as well do a little leaning back and enjoy it. Use all the "instant" helps you can. Next time you are at the supermarket take time to discover all the new packages of "instant," note a tall red package of instant onion, a container of instant potatoes, a box of instant pie crust, and row on row of instant cake mixes. Instant rolls, cookies, biscuits, bread, muffins, cereal, casseroles, salad dressings, sauces, soups, and puddings, just to mention a few foods we find on our store shelves now that five years ago were not even in our dreams. Why not take advantage of all this help so as to have more leisure summer hours? Check carefully, prepare easily, cook quickly, and eat with relish some of the following "instant" dishes.

Jellies and jams can now be made in just a few minutes without the use of a stove. Nowadays there is no need to stand over hot steaming kettles of boiling juices and stir and stir constantly to produce a beautiful glass of jelly. Now to make six glasses of delicious grape jelly set aside just a few minutes of your day and follow these directions.



TODAY'S FAMILY, BY FLORENCE B. PINNOCK, EDITOR

INSTANT EVERYTHING

No-Cook Grape Jelly. Yields 6 medium glasses.

- 2 cups juice (about 2 pounds ripe Concord grapes)
- 4 cups sugar
- 2 tablespoons water
- $\frac{1}{2}$ bottle Certo fruit pectin

First prepare juice. Stem, wash, and thoroughly crush about 2 pounds fully ripe Concord grapes. Place in a jelly cloth or bag and squeeze out the juice. Measure 2 cups of the juice into a large bowl. Add the sugar; mix well. Mix the water and Certo well in a small bowl; stir into the fruit juice. Continue stirring for 3 minutes. (A few sugar crystals may remain.) Pour quickly into glasses or freezer containers. Cover at once with tight lids. Let stand until set—takes up to 24 hours. Store in freezer, or for use within 3 weeks you may store in refrigerator.

No-Cook Red Raspberry Jelly— Yields about 7 medium glasses.

- $2\frac{1}{2}$ cups of juice (about $1\frac{1}{2}$ quarts ripe red raspberries)
- 5 cups sugar
- 2 tablespoons strained lemon juice
- $\frac{1}{2}$ bottle Certo fruit pectin.

Prepare juice. Measure $2\frac{1}{2}$ cups juice in a large bowl. Add the sugar; mix well. Mix the lemon juice with the Certo well in a small bowl; stir into the fruit juice. Continue stirring for 3 minutes. Pour quickly into glasses or freezer containers. Cover at once with a tight lid. Let stand for 24 hours. Store in freezer or for use within 3 weeks in refrigerator.

No-Cook Strawberry Jam— Yields about 5 medium glasses.

- $1\frac{3}{4}$ cups prepared fruit (about 1 quart ripe strawberries)
- 4 cups sugar
- 2 tablespoons lemon juice
- $\frac{1}{2}$ bottle Certo fruit pectin

To prepare the fruit wash and crush it completely, one layer at a time. Measure the $1\frac{3}{4}$ cups into a large bowl. Add the sugar; mix well. Mix

the lemon juice and the Certo well in a small bowl; stir into fruit. Continue stirring 3 minutes. Pour into glasses or freezer containers. Cover at once with a tight lid. Let stand until set—takes up to 24 hours. Store in freezer or for use within 3 weeks in refrigerator.

No-Cook Peach Jam— Yields about 9 medium glasses.

- $2\frac{1}{2}$ cups prepared fruit (about $2\frac{1}{4}$ pounds of ripe peaches)
- $\frac{6}{8}$ cups sugar
- $\frac{1}{2}$ cup lemon juice
- 1 bottle Certo fruit pectin

Prepare the fruit. Peel, pit, and grind the fully ripe peaches. Measure $2\frac{1}{2}$ cups of the prepared fruit into a large bowl. Add the sugar; mix well. Mix the lemon juice and Certo well in a small bowl; stir into the fruit and continue stirring for 3 minutes. Pour quickly into glasses or freezer containers. Cover at once with tight lids. Let stand until set—takes up to 24 hours. Store in freezer or for use within 3 weeks in refrigerator.

These jams and jellies have the just-picked fruit flavor. The color also is so natural and fresh looking. On a cold snowy winter day it would be wonderful to serve some of this fresh strawberry jam on hot light waffles. It is a treat you shouldn't miss.

Instant Fruit Salad Dressing (3 minutes)

- 1 cup mayonnaise
- $\frac{1}{2}$ cup whipping cream (whipped stiff)
- 1 teaspoon celery seeds
- 1 tablespoon honey
- $\frac{1}{4}$ teaspoon paprika

Fold all ingredients together and serve over any fruit salad. It is especially good over melon salad.

Chicken Shortcake (Serves 4)

- 2 cans (10 $\frac{1}{2}$ ounces each) chicken a la king
- $\frac{1}{2}$ teaspoon instant minced onion
- 8 frozen waffles—some morning make double your waffle recipe and freeze the left-over waffles for this dish.
- 8 slices brick cheese at room temperature
- Pimiento

Combine the chicken and onion in a saucepan and heat over low heat to serving temperature. It will burn easily, be careful. Meanwhile heat the waffles in your toaster, or if you are using bought frozen waffles heat according to package directions. Top each waffle with a slice of cheese. Spoon on the chicken; add second waffle and additional chicken. Garnish with the pimiento strips.



Easy Fudge Sauce—Yields 2½ cups.

- 3 squares Baker's unsweetened chocolate
- 5 tablespoons butter or margarine
- 3 cups sifted confectioners' sugar
- 1 cup evaporated milk
- 1 teaspoon vanilla

Melt the chocolate and butter over very low heat. Stir in the confectioners' sugar alternately with the evaporated milk, blending well. Bring to a boil over medium heat, stirring constantly. Then cook and stir until mixture becomes thick and creamy—it will take about 8 minutes. Stir in the vanilla. Serve warm.

Instant Pineapple Pie

for the unbaked crust use:

- 2 cups Baker's Angel Flake Coconut
- ½ cup unsifted confectioners' sugar
- 3 tablespoons melted butter

Combine the coconut and the sugar. Gradually stir in the melted butter; mix thoroughly. Press over bottom and sides of small individual pie pans. Chill until firm. Fill with instant pineapple pudding. Chill for 2 or 3 hours. Garnish with toasted coconut. There is no cooking to this recipe—how wonderful on a hot day!

Peanut Pilaff

- 4 cups chicken broth
- 1 tablespoon instant onion
- ½ cup chopped salted peanuts
- 1½ cups chopped cooked chicken
- 1 cup rice
- Salt to taste

Sprinkle rice in the boiling chicken broth; add the chopped onion, peanuts, and chicken. Cover and simmer about 25 minutes or until rice is just soft and has absorbed the broth. Season with salt and pepper. This is delicious served with the following Jello salad and hot baking powder biscuits.

Party salad

- 1 package lemon-pineapple Jello
- 1 cup hot pineapple juice
- ¾ cup orange juice
- 1 cup whipping cream (whipped)
- 1 #2 can pineapple tidbits
- 2 bananas, sliced

- 1 cup small marshmallows
- ½ cup chopped nuts

Dissolve the Jello in the hot pineapple juice. Add orange juice. Chill until partly set. Whip and add the cream, pineapple, bananas, marshmallows, and nuts. Chill until firm. Serve unmolded on leaf lettuce and garnish with a bouquet of watercress that has been frosted by dipping in powdered sugar. This salad can be prepared a day or two ahead of time to be served if the mold is covered tightly with a plastic wrap. Then when ready to serve it is "instant salad!"

Instant Brownies—Makes 32 bars.

- 1 cup chopped walnuts
- 4 cups graham cracker crumbs
- ½ cup sifted confectioners' sugar
- 2 cups (12 ounces) Baker's Semi Sweet Chocolate Chips
- 1 cup evaporated milk
- 1 teaspoon vanilla

Combine nuts, crumbs, and confectioners' sugar in a large mixing bowl. Melt the chips in the evaporated milk over low heat stirring constantly. Blend well. Add the vanilla and then set aside ½ cup of the chocolate mixture. Stir crumb mixture into remaining chocolate mixture. Spread in a well-buttered 9 inch square pan. Spread rest of chocolate mixture over top. Chill. Before serving, cut into bars.

SUMMER LULLABY

BY SOLVEIG PAULSON RUSSELL

*Lullaby, baby,
The good day is done.
There's a hush on the earth;
The last gold of the sun
Is threaded with purple
Far out in the west,
While you, and all small things,
Are lulled now to rest.*

*Lullaby, baby,
The night's coming soon.
The shadows grow deeper.
The pale yellow moon
Will soon shed her splendor
On earth; then she'll peep
Through your little window
And see you—asleep.*

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DRESSING UP THE "COOK-OUT"

BY PHYLLIS W. HEALD

If you want a "conversation piece" at your next country barbecue party, as well as a decorative and useful addition, include the old family wheelbarrow. The older it is the more atmosphere it will supply.

To make it sociably acceptable, line the inside with silver foil, extending it well over the top and outer surfaces. Fill about two-thirds full with crushed or chipped ice and then nuzzle into it dishes of titillating hors d'oeuvres, salads, desserts, or anything you wish kept cold.

The family wheelbarrow also makes a splendid ice cream bar for children's parties. Here several kinds of ice cream can be kept as well as assorted sauces for flavoring. Thus each young guest may have his special choice of sundaes. Bananas and maraschino cherries scattered about on the ice make even a complicated banana-split possible.

For patio cook-outs, where a note of elegance is desired, it is effective to use a shiny, metal wheelbarrow. You can make it glamorous and exciting—and definitely the *piece de resistance* of a party by embedding it with tidbits that carry a special color scheme or a seasonal, holiday effect.

One of the nicest angles about including your old family wheelbarrow at the cook-out, is when the party's over, it can go back to work.

Be a Square

(Continued from page 673)

billion-dollar national debt for future generations to pay; widespread unemployment and inflation; and a prevailing attitude of irresponsibility. Facing these and other problems, it would not be surprising if our youngsters turned into a 'beat' generation, but fortunately, they show no signs of discouragement. . . ."

I think that spirit is in the Church among our young people. "It is never too late to change direction. Let us make a start," said this good man, "and give these, the finest young people ever produced, a chance to use their Youthpower. They may be able to lift us from the mess we have made."

I have faith in them, these our sons and daughters. They will respond to good leadership. They are entitled to good leadership. Another hopeful sign—I saw a full-page editorial in a great farm magazine the other day by the publisher and editor addressed to the graduates, from the most widely quoted farm writer in America. He was talking to these young people, not a member of the Church, but a man who is looking to the future and has faith in our young people and wants them to go right, wants them to get back, to become squares again. He says, "A person who aims at nothing has a target he can't miss. Set an attainable goal. When you reach it, set another goal, higher. Many people flounder on the ship of life because they never chart a course. Make money the by-product, not the goal. Drink at the fountain of knowledge, don't just gargle. . . ."

And then he talks about home-making and preparation for motherhood, if you would, in a farm magazine. This is encouraging. Then he uses that old Southern phrase. He said, "Kissin' don't last but good cookin' do." And then he goes on to say, "Don't ever let anybody sell you the idea that chastity is out of date. Chastity will never be out of date. Your children will want their mother to be as pure as you want your mother to be."

Does that sound like Mormonism? Of course it does. Truth always sounds the same. It's always consistent, no matter where it comes



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William Black and Jane Johnston Black Family Reunion

The descendants of William Black and Jane Johnston Black are having their family reunion August 10, 1963 at 10:00 a.m. of Jordan Park, 800 West 1000 South, Salt Lake City, Utah.

This includes the families of George, Mary McDonald, William and Joseph Black.

from, and time is always on the side of truth. Going on with his interesting editorial he says, "If we lose our morality we will be enslaved, . . . Freedom and morality are one ball of wax. . . . Remember, freedom while God-given, does not perpetuate itself. Government can give you nothing but what it takes from somebody else. A government big enough to give you everything you want is big enough to take everything you've got, including your freedom. . . . You should be rewarded according to your ability and your effort, not your needs. . . . If you're determined to milk all possible pleasure out of life, then buy your own cow, don't milk somebody else's through the fence. . . . Stand on your own feet. Every person can excel in something," he says, and then goes on, "In the final analysis, neither your government nor your parents are responsible for you—you are responsible for yourself. Believe in your God, in your country, and in yourself, and in that order. Repeat constantly to yourself: 'It all depends on me.'"

And then he said what I have heard our beloved leader of this Church say time and time again, "You can't help it if you're ugly at eighteen, but if you're not beautiful at eighty, it's your own fault." And before us today we have an example, at ninety. [President and Sister McKay] Nothing could be lovelier, more beautiful, more impressive. "Character is a victory, not a gift."

Confucius said: "To know what is right and not do it is the worst of cowardice." Yes, there will be trials and disappointments to our young people, but I am convinced that any person who has real faith in God and a testimony of this work can endure anything and still keep his spirit sweet. We want our young people prepared so they can endure anything. Whatever comes they can meet it without being concerned a lot about it, without breaking up, without being frustrated, knowing that they and God above, calling on our heritage of the past, will carry them through.

Today we have an opportunity the like of which we have never had in the Church. All over the world the Church is well spoken of. Today we are known for what we are and not for what our enemies have said about us in the past.

What an opportunity to "arise and shine forth" as the Lord has commanded. Read it in the one hundred and fifteenth section of the Doctrine and Covenants and the eighty-third section. Now is the time to wield our influence for good in this world which is sick. Now is the time for us as leaders of youth to prepare these young men and women for the difficult days ahead.

How are we going to do it? First of all we must look to ourselves. We must be what we profess to be, real Latter-day Saints—not Jack-Mormons. We must maintain every standard of this Church. We must keep the commandments. We must set our own lives in order. We must set our homes in order. We must be modest. We must be humble. We must be clean, morally clean—clean in or own hearts and in or own minds. We must be what we want our followers to be. We cannot be effective, if while we teach them the Word of Wisdom, we are serving tea and coffee and cocktails in our homes.

We cannot be effective if we are going out to card parties when we ought to be home reading the scriptures, tending our families, or spending more time with the youth of the Church. We cannot be effective if we neglect our family prayer. We cannot be effective if we are not honorable in our dealings with our fellow men. We cannot be effective if we let down in our standards.

Let's be what we want them to be. They need fewer critics and more models. They are entitled to that kind of leadership. What will we teach them? May I say in conclusion there are so many things to teach them. The whole program of the Church, all the principles of the gospel, all of the standards, the ideals, the traditions, the heritage. No group of young people has so much to draw upon if they only have the leaders that will draw it and feed it to them.

President McKay said the other day, "Never has the enemy of righteousness been more thoroughly organized than today." The world is walking in darkness, spiritual darkness at noonday. Let us keep our eyes on the Prophet. Let us teach these young people to keep their eyes on the Prophet of the Lord, to pray for him, to be loyal to him, to read his words, to heed his counsel.

Let us have them believe and know that it pays to live the good life. Let us have them know that Jesus is the Christ, the Redeemer of the world, our Advocate with the Father, our great exemplar.

Let us teach them to love the prophets who have served as mouth-pieces for God Almighty. Let us teach them a love for the pioneers. Teach them to be proud of their heritage, grateful for their foundations, for all the virtues and principles for which the Church stands.

Teach them to love their country, and here in America to love the Constitution and the founding fathers, and to know that this is the Lord's base of operations in these last days, and that that operation will be world-wide. Teach them that this system that offers so many of the good things of life is based on eternal principles, the great principle of free agency.

Teach them to love purity and virtue and the good life. Teach them to love all the commandments, and that they are given to them for their good by a kind Father who loves them. Teach them to love life, to love the Church and its programs, and to get in the full swing of it.

Teach them to love the scriptures, to love the Book of Mormon. The Prophet Joseph Smith declared "... that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (DHC 4, p. 461.) Teach them to become a companion to the Book of Mormon.

Teach them to know that God has again spoken from the heavens, that that first great vision is the greatest event that has transpired in this world since the resurrection of the Master.

God bless you, my fellow workers in this great program of MIA. May you be magnified. May you have the Spirit, without which you cannot teach effectively. Again I say, in this work you cannot fail. This is God's work. I know this as I know that I live. God help us to keep that knowledge and to inspire that testimony in the lives of these choice young people under our custody, I pray in the name of Jesus Christ. Amen.

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Humility

(Continued from page 659)

Moses, that was a sad day. You did such a great work in moving Israel from Egypt. You were so patient, generally, with their whims and antagonisms. Oh, Moses, why did you let your humility deteriorate? You were once acclaimed as "... very meek, above all the men which were upon the face of the earth." (*Ibid.*, 12:3.)

The Apostle James once asked, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up"; (James 5:14-15.)

When the sick, through the administration by the elders, are healed and especially if it approaches the miraculous, there is a temptation to the administering elders to tell of the matter and approach boasting about it. Their humility would be protected if they would always in the prayer, or otherwise, counsel the recipient not to mention the names of those who uttered the blessing but to give to the Lord all the praise and the honor and glory.

Occasionally we hear men boast, saying, "I have the gift of healing." What a hazardous thing to do! I would fear the Lord might hear me and reprove me like he did Moses, or he might take from me any gift I might have had.

Sometimes missionaries boast about the number of conversions they have made. It is the Holy Ghost who convinces men and bears witness to them the truth of the gospel. Elders might properly tell how many baptisms they performed, for that is physical; but never would it be appropriate for one to claim to himself the conversion of others.

King Saul of Israel is somewhat typical of many of us moderns who begin their public works with great humility, but lose it as their work becomes routine. He was called by revelation through Samuel, the prophet, and called from the stable to rule over Israel. In his modesty he had offered to the prophet,

"... Am not I a Benjaminite, of the

smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?" (1 Sam. 9:21.)

And the prophet saluted him with a kiss, anointed him, and set him apart as king of Israel, and promised that the Spirit of the Lord would come upon him and he should prophesy and "... shalt be turned into another man. ... for God is with thee." (*Ibid.*, 10:6-7.)

HOUSEWIFE CORRESPONDENT

BY HELEN S. PHILLIPS

*The letters composed while I'm ironing
Simply sparkle with humor and charm;
Filled with anecdotes gay and amusing,
They're interesting, friendly, and warm.*

*The letters composed while I'm scrubbing
Could surely find someone to please;
Though my topics and interests are varied,
I expound on each one with great ease.*

*But the letters I write when I'm writing
At the close of a long, busy day,
Are the ones where my brain ceases working,
And I can't think of one thing to say!*

"And it was so, that when he had turned his back to go from Samuel, God gave him another heart: ...

"... behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them." (*Ibid.*, 10:9-10.)

But Saul was not true to his trust. He lost his humility, performed ordinances unlawfully, disobeyed the Lord and became unfit for the high place he occupied. The Spirit of the Lord departed from Saul. No more revelations for him. The witch of Endor was now to be his only inspiration.

In the Book of Mormon Alma

asked this question:

"Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble? ..."

(Alma 5:27.)

The Prophet Joseph Smith, in our own dispensation, gave us this:

"When the Twelve or any other witnesses stand before the congregations of the earth, and they preach in the power and demonstration of the Spirit of God, and the people are astonished and confounded at the doctrine, and say, 'That man has preached a powerful discourse, a great sermon,' then let that man or those men take care that they do not ascribe the glory unto themselves, but be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood and the Holy Ghost that they have power thus to speak. What art thou, O man, but dust? And from whom receivest thou thy power and blessings, but from God?" (DHC 3:384.)

Who has the right to be smug and conceited in his own powers of accomplishments or talents? God gave us our breath, our life, our talents, our brains, our capacities.

Not only the missionary but all of us need humility and meekness, a closeness to the Lord, a recognition of his great love for us and his gifts to us. If we can become great, hold high position, be signally honored, receive praise, yet keep humble—that is the test.

May we say then that

Humility is royalty without a crown,
Greatness in plain clothes,
Erudition without decoration,
Wealth without display,
Power without scepter or force,
Position demanding no preferential rights,
Greatness sitting in the congregation,
Prayer in closets and not in corners of the street,
Fasting in secret without publication,
Stalwartness without a label,
Supplication upon its knees,
Divinity riding an ass.

May we all be meek and lowly and humble as our Lord has exemplified before us.

GET UP AND GO GLOSSARY



The essential bone-up book for people on the go who want to be in the know. Whether it's a trip through life or a jaunt to a new view that you're taking, this handbook is for you.

PUBLISHED BY

THE ERA OF YOUTH

MARION D. HANKS, EDITOR ELAINE CANNON, ASSOCIATE EDITOR

AUGUST 1963

PREFACE

Your **Get Up and Go Glossary** is easy to use. Read it. Remember what you've read. Apply it to whatever you are doing, wherever you are going. Some might say it's a matter of semantics. We say it's a matter of defining the terms of your life—of knowing what is right for you now; better for you later.

All of the photographs in this Era of Youth were taken by Elder Russ Davey in the Swiss Transportation Museum, Lucerne, Switzerland using as models LDS teens Ursula Kaelin, Peter Koch, Barbara Riedel, Trudy Schmidhaus, Heiner Fahnenman, Martin Hanselmann, Roland Wuergler.



get up (gět up) arise, shine; 1. lift oneself from one's sitting-down spot; 2. move; 3. respond to motivation to do, become.

go (gō) move along (implies not staying in the same place); 1. proceed; advance; progress; 2. extend; reach; 3. to be in motion; act; work; run and not be weary; 4. change direction with new goal in mind.



full steam ahead (fŭl stēm ə hēd') with pistons pumping
and bells a ringing, with motivating power revved to
top capacity, it's down the road of life you go, bearing
your load lightly under proper fuel for the long haul.



steam (stēm) visible exhalation rising from liquid subjected to the action of heat; 1. power; energy; force; 2. The steam which sets your wheels in motion ought to come from your being on fire about good things. 3. Steam which is not captured and put to use simply escapes as vapor into thin air; as in cases where people "let off steam" by getting fired up about the wrong things.





spark arrester (spärk ə rĕst'r) a contraption or contrivance to halt small bits of fire, flashes, gleams; e.g. 1. ignoring gospel principles that enlighten; 2. habits that smother flame of truth—laziness, disinterest, close-mindedness, inactivity, false values; 3. Someone who contrives temptations to extinguish gospel spark in others could be termed a “spark arrester.”

gondola sleigh (gôn' dô la slā) long, narrow seat mounted on runners with a high peak at one end; decorative dog sled; 1. it's a dog's life trying to get through life on pull alone; 2. sliding along is the easy way out but it won't guarantee high peaks; 3. takes a good runner even to stay in the same place; 4. use a little pull, plenty of push, and clean, smooth runners to cover the ground swiftly, safely, then the high, decorative features will always be there.

trestle (trēs'l) frame used as a support as for carrying railroad tracks across a gap. Habits are the crossbeams of the trestle of your character. Your character determines the tracks you make in life. The tracks you make mark the bridge over the gap from here to heaven. Wrestle with your trestle. Make it fine. Make it firm.

highway interchange (hī wā ĩn'ter chānj') widely spaced sections routing traffic so that cars may enter or leave the highway and/or pay tolls; 1. life is a highway with a maze all of its own; 2. Once you start down a highway it's hard to turn back. There are tolls to pay on some turns and a good traveler knows where the road goes before he takes it; 3. keep your eyes on the road or you'll speed past your mark.





carriage (kar' ij) a moving part of a machine that supports some other part; 1. bearing; 2. your carriage has a great bearing on the support others give you. Hold your head high as befits a son or daughter of God. Square your shoulders for the burden of serving the Lord and your fellow men. 3. One difference between animals and man is a straight back. Check your carriage.



coupling (kup'ling) device for attaching parts of machinery; 1. act or process of joining together; 2. check your couplings carefully. A twosome can prove gruesome when it gets to be a welded thing. Keep your couplings well lubricated with the oil of other friendships, more group gatherings, gayer goings, wholesome attitudes.

long range view (lông rănj vù) act of sighting from a distance between certain limits; 1. whether it is a mast of a ship or a goal in your life, even the finest tracings or the loftiest heights can be perceived if perspective is proper; 2. it's the doer, not the viewer, however, who makes life meaningful and broadens the "certain limits."



helm (hēlm) ship's steering wheel; 1. entire steering apparatus; 2. principles, standards, teachings, spirit of the gospel of Jesus Christ should be your helm.

helmsman (hēlmz'man) steerer of the ship; 1. in terms of the boy-meets-girl-lets-both-board-the-same-boat aspect, it is wise to consider that any ship is less likely to flounder if it is in the hands of a skilled, sensitive, knowledgeable, devoted helmsman. A careless girl can get her head in a whirl over clothes, cars, and compliments and end up roughing it on a reef. But if the helmsman in her life is a priesthood bearer, worthy of his salt, they'll sail happily through waves of all kinds and dock safely at the proper port; 2. Boys: take note of your priesthood; 3. Girls: take note of boys who magnify their callings.





wheel (hwél) as in spinning, steering; a round frame turning on a center shaft; 1. there are big wheels and little wheels and all are important in their places; 2. as a wheel, it is all right to be rounded but not a "rounder"; 3. a proper wheel does more than spin in its place or simply go around in circles. It is a means of covering ground, of moving forward.



cart (kårt) usually horsedrawn vehicle for carrying loads, delivering goods. Some people put the cart before the horse—they sample the experiences of marriage before they've said their vows or they sneakily drive before they are licensed or they drop out of school or church activity before they complete the course. Obviously harder to deliver the goods this way. They usually end up dumping the load!





chassis (shas'i) frame and machinery of a motor vehicle; 1. make your chassis attractive, lassie! That goes for the lads, too. Honking your own horn isn't enough to insure appeal; 2. never underestimate the value of upkeep, polish, and performance. And how about checking the fringe around your top, too?

compartment (kəm pärt'měnt) a separate section within an enclosed space. You won't have to take life's pleasures or problems sitting down if you divide your activities into proper parts. There's a time and place for every good thing. An organized mind inspires an orderly life. Compartmentalize your cranium and prepare for success!



model (mod'el) a small copy; example; pattern; prototype; with God as our model, we pattern our lives—our looks, our thoughts, our actions, our strivings and goals—that we may be a modern model of worth to those around us and to our Father in heaven.

trolley (trol'i) pulley moving against a wire carrying electricity to a moving vehicle. (colloq. a vehicle to carry paying passengers); 1. a trolley can be jolly when the gang's all there; 2. when your connections are good, you are on your way to a more festive frolic than any you've known; 3. a ride down the line is fine and a fun change from a mere movie date.



headlight (héd'lit) a bright light at the head of a moving vehicle; 1. let your light so shine that men will not only see your good works but so that you can see where you are going yourself; 2. get on the beam. Send out your own shining rays. Pierce the darkness about with a radiance all your own; 3. the closer you live to the Lord, the brighter your beam will be; the lovelier your light, the more effective your rays.



The Last Word

The teacher very carefully described some of the animals the class had seen at the zoo. "Now," she said, "name some things that are very dangerous and have horns." Enthusiastically a little girl replied, "Cars!"

If you happen to get a new idea, don't build a barbed wire fence around it and label it yours. By giving your best thoughts freely, others will come to you so freely that you will soon never think of fencing them in.—Luther Burbank

When you take stuff from one writer it's plagiarism; when you take it from many writers it's research. — Wilson Mizner

The footsteps your children follow are apt to be those you took on tiptoe.

It's the highest form of self-respect to admit mistakes and to make amends for them.

Some vacationing sportsmen in a joking mood stopped when they saw a farmer working in his field. "Did you happen to see a wagon load of monkeys go by?" they asked. "Nope," replied the farmer, "You fall off?"



Woman giving evidence in traffic court: "I was driving down Main Street with my husband at the wheel. . . ."

Rings and jewels are not gifts, but apologies for gifts. The only true gift is a portion of thyself. — Emerson

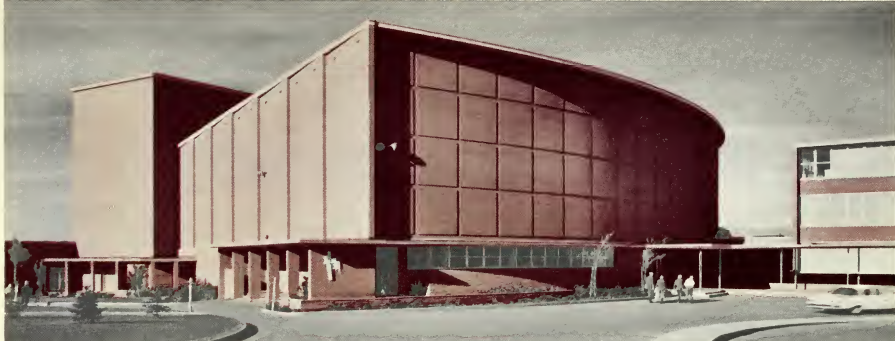
Fisherman: I tell you, it was that long! I never saw such a fish!
Friend: I believe you.

Talent is wanting something bad enough to work for it.

Nothing will ever be attempted if all possible objections are first removed.

Life is short, time is precious, and if our desire is to achieve something, we must learn to choose between the husk and the kernel.





Another fine school

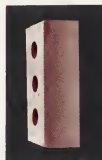


built with face brick

Salt Lake City's School Board insists on greatest total value in building materials. Its wisdom is reflected in the Highland High School pictured. For both exterior and interior walls, standard 8" Clinton Rose face brick was supplied by Utah Fire Clay Co. (now INTERFACE). Over one million bricks were used.

The traditional wall material for fine schools, face brick pays many dividends. Lasting beauty. Minimum maintenance. Winter warmth and summer coolness. Comfortable classrooms in which better work is done. INTERFACE precision pressing assures

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